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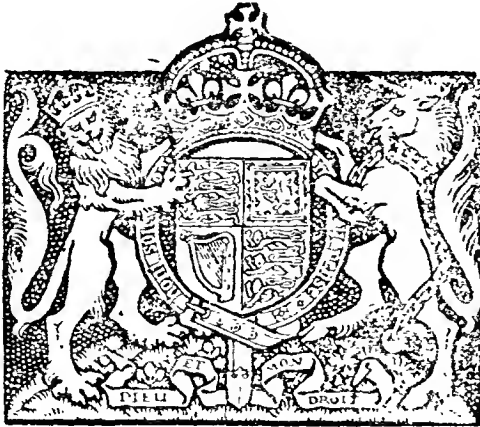
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CENTRAL ASIAN FRAGMENTS OF
THE ASHṬĀDAŚASĀHASRIKĀ
PRAJÑĀPĀRAMITĀ AND OF AN
UNIDENTIFIED TEXT

EDITED BY
STEN KONOW

1942

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CENTRAL ASIAN FRAGMENTS OF THE ASHTĀDASASĀHASRIKĀ PRAJÑĀPĀRAMITĀ AND OF AN UNIDENTIFIED TEXT.¹

INTRODUCTION.

The nine folios published below were received in the office of the Director General of Archæology together with a letter from Mr. (now Sir George) Macartney of the 8th May 1907, in which it is stated that they had been purchased from Badr-ud-din, who said that he had found them at Khadalik.

The leaves belong to four different manuscripts. 1. In the first place there are six folios, bearing the numbers 97, 98, 102, 104, 109 and 110, respectively, in the Brāhmī characters of the Khotan realm, and dating from ca. the 7th century A.D. The folios measure 22"×7", and each side contains eleven lines, with about 65 aksharas to the line. The state of preservation is generally fair, but several passages are much defaced. The language is fairly correct Sanskrit. The rules of sandhi are frequently neglected or misapplied, so that we find, *e.g.*, *charamāṇaivam* for *charamāṇa evam*; *evam uktāyushmām Śāradvatīputtrāyushmantam*, etc. *R* is occasionally used as a hiatus-consonant, *e.g.*, *mana-r-eva*; *śūnyā-r-ātmanā*; cf. also *asmai-r-Mārakarmāṇi* 104a3, where we are reminded of the insertion of *r* before consonants in heavy syllables in Saka. A similar remark applies to the occasional interchange of *ē* and *ai*, *e.g.*, in *yē chētarhi* 97a8; *subhā-shitēshā* 97b2; *tai* for *tē* 98a2, and to *tt* for *t* in *aparimitta* 109a1. With regard to orthography we may note the consistent writings *ttr* and *kkrr*, and that *rv* occurs as *rvb*; *e.g.*, *tattra*, *chakkra*, *sarvba*. The anusvāra is occasionally omitted, *e.g.*, in *samatā* 97b1, *tea* 97b3, *ēvarūpāṇi* 104a6, etc. On the other hand it is often inserted before a nasal, *e.g.*, in the frequent *saṁmyak*. As in Saka a final anusvāra is equivalent to *n*, cf. *āyushmām*, *saṁskārām*, etc., and, because it often represents a final *m*, we inversely find forms as *pāpīmām* 104b9. Also the visarga is frequently omitted, and, on the other hand, often used as a sign of interpolation, in which case I shall transliterate :, *e.g.*, in *āha:* 97b6, etc.; cf. also *astādrishtiḥ nāsti-drishṭiḥ skandhudrishtiḥ . . . pratītyasamutpādedrishtiḥ prahāṇīqe* 110a5, where there is some uncertainty about the proper transliteration, because the nominative is often used instead of the base in similar enumerations. Elsewhere a single dot, usually above the line, is, very irregularly, used as a sign of punctuation. The genders are occasionally confounded; thus *vajrōpamaṇi chittōtpādo* 109a7, *yāvanti: satvā nairayikā vā tiryagyānikā vā gamalōkikāni cā* 109a3, where it would be possible to think of the influence of Saka, but also, at least in the latter case, of Ardhamāgadhī. There are not a few Prākṛiti-isms, such as *ēṭebhiḥ* 97a6, *sahasrēbhīr* 109a6, *araṇāvihārīṇāṁ* 97b3, *śradddhanti* 98b6, etc. The feminine form in *-āyā* is used as an instrumental in several cases, *e.g.*,

¹[The work was in its second proof when Norway was invaded early in 1940 and the author could not return to his manuscript and corrected proofs. The present work has, therefore, not had the advantage of the author's revision, only typographical errors having been corrected in the last proof—K. N. D.]

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śūnyatāyā 102a1, etc. If we compare, e.g., *kiṃ tvam karishyasy anuttarāyā sam-myaksambōdhāu abhisambuddhayā* 104b2, *kiṃ karishyasy anuttarāyām sam-yaksambōddhāyām abhisambuddhāyāḥ* 104b11, we are tempted to think of a Prākṛit where there was only one form for the cases of feminine *ā*-bases outside the nominative and accusative. Of interest is perhaps also the apparent use of the form in *am* as an ablative in *āryāśṭāṅgam mārgam* 104b10, because such forms are known from Ardhamāgadhī. There are, further, several miswritings, e.g., *bhyō* for *bhōḥ* 104a3, *anuttarāyām* for *anuttarām* 104a8, *utpadāra* for *udāra* 109a10, *antarayōḥ* for *antayōḥ* 98b2, *pratibhātibhāti* for *pratibhāti* 110a2, etc. The consistent writing *āvēdanika* for the usual *āvēṇika*, on the other hand, is no miswriting. There is a colophon in 110a1 : *aupamyaparivarttō nāmnaikādaśamaḥ samāptah*.

2. A second manuscript is represented by one folio, numbered 152, in a slightly older form of Brāhmī; $23\frac{1}{4}'' \times 8\frac{1}{2}''$, each side with 11 lines of 55-57 aksharas. Left hand upper corner is torn away. The language is much less correct than in the first group, and there are numerous slips, genders, numbers and cases being often confounded. Most of the peculiarities mentioned above are also found here; cf. *chaturṇāpramāṇānām* for *chaturṇām apramāṇānām* a1, *śrāvākēr* b6, *yaś chēkab7*, *Kōśika* and *Kauśika*; *-chakkra-* a6; *sarvba-* b11, but *-putrō* b7; *śālivana vām* for *śālivanam vā* b6; *bhagavan*, *bhagavām* and *bhagavāmn*, all vocatives; *bhavati*: a4, etc., there being no certain instance of the use of the visarga as such; *rakshānugupti* (and *-tīm*) *samvidhātavya* b5, 10; *yāva* a4, etc.; *śūnyatāyā* as instrumental a3, etc. There are further several instances of confusion between long and short vowel, between the singular and the plural, etc. Of interest is the frequent writing *-tt-* for *-t-*, e.g., *bhavatti* a6, b2, *ētta* a11, *grihapatti* a6, etc., and *-ddh-* for *-d-* in *bhaddhanta* for *bhadanta*, if we bear in mind that *t* is written *tt* in Khotanese Saka, and that *-d-* is there a voiced dental spirant. At the end of 152 there is the sign of termination of a chapter, but no trace of a colophon.

3. Of a third manuscript there is one folio, numbered 209, in Central Asian Brāhmī of the 8th or 9th century, $28'' \times 9\frac{3}{4}''$, each side with 12 lines of ca. 42 aksharas: slightly damaged, written in almost correct Sanskrit, and also using the common *āvēṇika* and not *āvēdanika*. There are comparatively few mistakes or Prākṛitisms, such as *pāpēchchēbhīḥ* b8, *vācha* b11. Of interest is the form *yōnīsāḥ* for *yōnīśō* a4, in view of the frequent interchange between *ām* and *au* in late Khotanese Saka.

4. A fourth manuscript is represented by two folios in ornamental Central Asian Brāhmī of about the 7th century, measuring $22\frac{3}{4}'' \times 8''$, each side containing ten lines with about 50 aksharas to the line. The folios are numbered, but the figures are so much effaced that they cannot be read with certainty. The upper symbol seems to contain 100 with a 7 below, and though the lower figure is elsewhere placed to the right of the 100, I think we must read it as 700. The lower figures are also almost illegible, and it is only as a tentative that I read 748 and 764, respectively. The language is an extremely corrupt Sanskrit, and the writer does not seem to have been well acquainted with the language. He writes, e.g., *apramēyā dānam dātavyaḥ* and *bōdhisatvānām pramāṇabuddhōtpādām dātavyaḥ* for *bōdhisatvēnāpramāṇabaddham dānam dātavyam*, etc. It is of no interest

to draw attention to all his mistakes, but we may notice forms such as *dāsyāmau* for *dāsyāmō*, *śaryyāsana* for *śayyāsana*, *ōvadatti* for *avavadati*, *pati* for *patti*, etc., because they remind us of similar features in Khotanese Saka. For the history of the text it may also be of interest to note the apparent use of the instrumental for the locative plural in *anantāparyantaiḥ lōkadhātubhi* 764 (?) a6, if we bear in mind that the two forms were not distinguished in Ardhamāgadhī.

FRAGMENTS OF THE ASHṬĀDAŚASĀHASRIKĀ PRAJÑĀPĀRAMITĀ.

I soon found out that the three first manuscripts contain fragments of one and the same text, some version of the Prajñāpāramitā. The case is evidently different with the fourth manuscript, which I shall therefore deal with separately later on.

For a review of the various Prajñāpāramitās it will be sufficient to consult Max Walleser, *Prajñāpāramitā die Vollkommenheit der Erkenntnis nach indischen, tibetischen und chinesischen Quellen*. Göttingen, Leipzig 1914 (Quellen der Religionsgeschichte. B. 6, Gruppe 8), and Nalinaksha Dutt, *Aspects of Mahāyāna Buddhism and its relation to Hīnayāna*, London 1930 (Calcutta Oriental Series No. 23), pp. 323 ff. In connection with the Central Asian fragments here published we are only concerned with five texts, *viz.*, **A** The Asṭasāhasrikā, **D** The Daśasāhasrikā, **Ad** The Asṭādaśasāhasrikā, **P** The Pañchaviṃśatisāhasrikā, and **Ś** The Śatasāhasrikā. **A** was published in Sanskrit by Rājendralāla Mitra in the *Bibliotheca Indica*, Calcutta 1888; the beginning of the Sanskrit text of **P** by Nalinaksha Dutt in the *Calcutta Oriental Series* No. 28. London 1934, and the beginning of **Ś**, in Sanskrit and Tibetan, by Pratapachandra Ghosha in the *Bibliotheca Indica*, Calcutta 1902 ff., 1888 ff. respectively. The other Prajñāpāramitās were hitherto only known from Chinese and Tibetan translations. Fragments of an unidentified Prajñāpāramitā were, finally, published from Central Asian manuscripts by Pandit B. B. Bidyabinod in the *Memoirs of the Archaeological Survey of India*, No. 32. Calcutta, 1927.

We have no other means of judging about the absolute and relative date of these texts than the Chinese translations, the Tibetan versions being throughout later, dating from about the 8th-9th centuries A.D. And here we are at once met with one difficulty, because Sinologists tell us that the Chinese originally gave the title Daśasāhasrikā to the Asṭa. I have no qualifications for judging about this question, but if the statement is right, it would be a likely inference that **D** was already existing when **A** was first translated into Chinese.

According to Buljo Nanjio's Catalogue the dates of the different translations are as follows:—

A, by Hiuen-tsang, 659 A.D.

D, by Cī-leu-ciā-chān, 179 A.D.; by Cī-chien of the Wu Dynasty (222—280 A.D.); by Dharmapriya and others, 382 A.D.; by Kumārajīva, 408 A.D.; by Hiuen-tsang, 645 A.D.; by Shī-hu, 980—1000 A.D. As already stated some of these are probably renderings of **A**.

Ad, by Hiuen-tsang. 659 A.D.

P, by Dharmaraksha. 286 A.D. : by Wu-lo-chā (of Khotan) and others. 291 A.D. : by Kumārajīva, 403 A.D. ; and by Hīnen-tsang. 645 A.D.

Ś, by Hiuen-tsang. 645 A.D.

From this state of things we can draw the inference that a Prajñāpāramitā text was in existence in the 2nd century A.D., and that it was translated into Chinese under the title Daśasāhasrikā, but was, as already indicated, in reality the Ashṭa, whenceforth both **A** and **D** probably existed at that date. Now **A** and **D** are not, as we shall see later on, two recensions of one and the same text, but, to a certain extent, different independent works, and the original text from which both are derived must consequently be considerably older than the last quarter of the second century A.D., but it would be risky to make any guess at its actual age.

With regard to **D**, I can only judge from the Tibetan translation, which shows that its arrangement differs to some extent from that of the other Prajñāpāramitās. I shall make some remarks on this difference later on, and in this place only deal with the other texts, quoting **A**, **P** and **Ś** from the published Sanskrit texts and **Ad** from the Oslo copy of the Kanjur. In comparing the figures we must bear in mind that roughly 2½—3 folios of **Ad** correspond to one page in **P** and **Ś**, and that the numerous abbreviations of **P** have reduced the size with more than one half.

It is quite clear that these Prajñāpāramitās are all built up in the same way, though **A** is, especially in the beginning, much shorter than the other versions.

All these Prajñāpāramitās begin with an account of how the Buddha dwelt in Rājagṛha surrounded by numerous monks, the number being given as *ardha-trayōdaśa śatāni* in **A** and as *pañcamātrāṇi sahasrāṇi* in the other versions, all, with the exception of Ānanda, being arhats, etc. Here the statement about the situation ends in **A**, while **Ad**, **P** and **Ś** go on to mention nuns, male and female lay worshippers and Bōdhisattvas, with ever increasing fulness. They further describe how the Buddha sits down in *śamādhi*, regards the universe, smiles, emits rays which penetrate everywhere, and performs various wonders, happenings which are described in increasing detail down to 146.2 in **A**, 17.21 in **P**, 55.18 in **Ś**. Then follow, in these texts, lengthy expositions in which the Buddha explains to Śāriputra how a Bōdhisattva should apply himself to the Prajñāpāramitā, down to **Ad** 89a, **P** 98.5, **Ś** 323.2. Of all this there are no traces in **A**, which goes on to state, p. 3.17, how the Buddha asks Subhūti to consider how the Bōdhisattvas arrive at Prajñāpāramitā, cf. **Ad** 89a, **P** 98.6, **Ś** 324.1. Then, **A** 3.21 ff., Śāriputra wonders whether Subhūti will answer through his own insight or through that of the Buddha. Subhūti reads his mind and answers that it is all due to the Buddha, and then goes on to comply with the Buddha's request. **Ad**, **P** and **Ś** agree, but are much fuller and more prolix, and henceforth it is possible to identify, step by step, the various passages of **A** in the very enlarged expositions of the rest. Also **A** gradually becomes more detailed, and its three last chapters, the Sadāprarudita-, the Dharmōdga-, and

the Parīdanāparivartas, are to all practical purposes identical with the final parivartas of **Ad**.

The agreement between **Ad**, **P** and **S** is, on the whole, remarkable, and they can safely be characterised as different enlargements of one and the same original, and this common source must, in its turn, go back to **A**. It is often comparatively easy to see how and why the text has been enlarged. Thus **A** 17 contains statements about the *kalyāṇamītras*. This has led to a long exposition about *pāpamītras*, which is also found in **D**, in **Ad**, **P** and **S**. **A** 15.4. **Ad** 148a3, **P** 147.6, **S** 842.18 Bhagavān explains to Śāriputra that the dharmas exist so that they do not exist: *yathā na saṃvidyantē tathā saṃvidyantē*, and that they are therefore called *avidyā*. In **Ad**, **P** and **S** Śāriputra then asks for fuller information, and a long exposition follows of which one passage may be quoted. **Ad** gives *rūpaṃ Śāradvatīputra na saṃvidyātē adhyātmasūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya. ēvaṃ vēdanā saṃjñā saṃskārā vijñānam na saṃvidyātē adhyātmasūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya*, etc. **P** 147.9 ff. reads *rūpaṃ Śāradvatīputra na saṃvidyātē adhyātmasūnyatām upādāya bahirdhāsūnyatām upādāya adhyātmabāhirdhāsūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya. vēdanā saṃjñā saṃskārā vijñānam Śāradvatīputra na saṃvidyātē adhyātmasūnyatām upādāya bahirdhāsūnyatām upādāya adhyātmabāhirdhāsūnyatām upādāya*, etc.; **S** finally has, 842.21 ff., *rūpaṃ na saṃvidyātē=adhyātmasūnyatām upādāya bahirdhāsūnyatām upādāya adhyātmabāhirdhāsūnyatām upādāya sūnyatāsūnyatām upādāya mahāsūnyatām upādāya paramārthasūnyatām upādāya saṃskṛitasūnyatām upādāya atyantasūnyatām upādāya anavarāgrasūnyatām upādāya anavakārasūnyatām upādāya prakṛitisūnyatām upādāya sarvadharmasūnyatām upādāya svalakṣhaṇasūnyatām upādāya anupalambhasūnyatām upādāya abhāvasūnyatām upādāya svabhāvasūnyatām upādāya abhāvasvabhāvasūnyatām upādāya*, with exactly parallel explanations concerning the remaining terms: *vēdanā*, *saṃjñā*, *saṃskārāḥ*, *vijñānam*, with further additions down to 864.19. It is evident that the compilers of the enlarged treatises are not content with general terms, such as *dharma*, *sūnyatā*, but wish to give them in full, with detailed applications. And it can hardly be doubted that this was done at the hand of definitions and lists such as those which we know from the Mahāvvyutpatti.

It might, of course, theoretically be maintained that the fullest text, the **S**, is the original and the other ones abridgements, as held by the Nepalese school. It seems to me, however, that Nalinaksha Dutt, in the work mentioned above, has given convincing proofs against this assumption. And, so far as I can see, there are other strong reasons in favour of the view held by Tibetan Buddhists, that the oldest Pāramitā is **A**. Not only the fact that we know that it existed as early as the second century, but also the consideration that we can easily understand how later compilers came to enlarge the text, in order to acquire merit. Moreover we can, in the case of **Ad**, definitely prove that this text has been enlarged in the course of time. Finally, the inner reasons adduced by Nalinaksha Dutt from the non-mentioning of the bhūmis in **A**, carry considerable weight.

We may now turn our attention to **D**. A priori one might be inclined to assume that it is an intermediate link between **A** on the one hand and the larger compilations on the other. So far as we can judge from the Tibetan translation, such cannot, however, be the case. The opening passage is the same as in the other texts, fuller than in **A**, but shorter than in **Ad**, **P** and **Ś**. Then comes a short account of the wonders performed by the Buddha, numerous rays emerging from the rōmakūpas, whereafter Śāradvatīputra questions the Buddha about the Prajñāpāramitā. We here get a long series of questions with following explanations about various terms, usually in close agreement with the Mahāvvyutpatti, down to the end of the first parivarta, the Nidānaparivarta, on fol. 18. Then follows the second, the Sarvadharmaparivarta, down to 29b2, with similar explanations of terms such as *daśa tathāgatabalāni*, *chatvāri vaiśāradyāni*, *daśa pratisamvidah*, the *buddhadharmāḥ*, *sarvajñatā*, etc. Śāradvatīputra is further informed about the attitude of the Bōdhisattvas towards all dharmas, with further explanations of various terms such as *kuśalā dharmāḥ*, *akuśalā dharmāḥ*, etc. Also the third, the *Abhinivēśaparivarta* is of a similar kind.

Most of the explanations given in these chapters are also found in the longer Prajñāpāramitās, but in various places, incorporated into the continuous text. We get the impression that the compiler of **D** has aimed at a rather full enumeration of Buddhist terms, with explanations of their meanings, as a preparation to the real Prajñāpāramitā, while the other ones have preferred to give such explanations when they are wanted in the text.

After the third parivarta **D** begins to agree more closely with the other Pāramitās, **Ad** 42b4 ff., **P** 43.14 ff., **Ś** 136.5. The interlocutor, however, for a long time remains Śāradvatīputra, while the other texts: **Ad** 89a, **P** 98.6, **Ś** 324.1, cf. **A** 3.17, subsequently introduce Subhūti. The arrangement is sometimes different, the sequence of passages being occasionally another one in **D**. The verbal agreement is, however, usually striking, though of course especially **P** and **Ś** are much more detailed than **D**, the latter being, however, occasionally fuller than **P** and approaching **Ś**.

This state of things shows that **D** is not intermediate between **A** and the longer texts, but a different treatise, apparently based on **A**, or an older recension of **A**, but with an independent arrangement. **Ad**, **P** and **Ś**, on the other hand, seem to be derived from a later recension of **A**, where much of the additional matter of **D** has been worked into the text. Sinologists will perhaps be able to give further explanations about these problems. Only a careful comparison of the different Chinese translations of **A** and **D** and a fuller comparative analysis of **A**, **Ad**, **P** and **Ś**, which would probably take years, can give us a full understanding of the relationship existing between the different Prajñāpāramitās.

For my present aim, an edition of the Central Asian folios, this problem is not, however, essential. What we shall have to find out is, in the first place, to which Pāramitā they belong, and, as already remarked, I shall first only consider the three first manuscripts mentioned above.

Now we have already seen that there is a colophon in fol. 110a1: *aupamyaparivarttō nāmnaiḥkādaśamaḥ samāptaḥ*, and that a chapter evidently ends with the

last line of fol. 152. An examination of **A** and **D** shows that the Aupamyaparivarta does not correspond to the eleventh chapter of either. In **Ad**, on the other hand, the end of the eleventh parivarta is a faithful rendering of our folios 100—110a1. We are therefore led to the conclusion that our folios belong to the Ashṭādaśasāhasrikā, and this inference is at once confirmed when we find that fol. 152 corresponds to the final portion of **Ad** parivarta 25, the second Śakra-parivarta. And a closer analysis brings out the fact that all the folios representing the three manuscripts mentioned above are found in exactly corresponding places in **Ad**. The two leaves representing the fourth manuscript, on the other hand, bear so high numbers that they cannot belong to **Ad**, which cannot have comprised more than 400—500 Sanskrit folios of that size. The correspondence between our folios and **Ad** is throughout so close that there cannot be any doubt about the identity of the two texts. There are, however, differences.

The colophon of the 11th parivarta in **Ad** is *Khrel-yod-paḥi leḥu*, Sanskrit *Apatrāpyaparivarta*, and not *Aupamyaparivarta*. The letters in fol. 110a1 are, it is true, rather defaced, but the reading seems to be certain. One of these two titles seems to be due to a later corruption or change, but it is hardly possible to decide with certainty which. The title *aupamya* would find its explanation in the discussion about the *vajrōpama chittōtpāda* contained in the chapter, but can also be a corruption of *auttāpya*, Pali *ottappa*, and, on the other hand, an old *aupamya* can have been misread as *auttāpya* in the text translated into Tibetan. It is, however, also possible that there are different recensions with different titles.

In other cases where the two versions differ, on the other hand, it is evident that the Tibetan translation represents a later, enlarged, text. Thus the passage quoted above p. 5 is continued as follows on fol. 98a11 ff.: *ēvaṃ smṛityupa-sthānāni na saṃvidyantē. pēyālaṃ. yāvad asṭādaśāvēdanikā buddhadharmā na saṃvidyantē adhyātmasūnyatām upādāya. yāvad abhāvasrabhāvasūnyatām upādāya.* The corresponding Tibetan text renders *dhātvāyatanapratītyasamutpādapārāmītāḥ na saṃvidyantē atyantaśūnyatām upādāya. yāvad abhāvasrabhāvasūnyatām upādāya. saptaśatāni bōdhipakṣhikā dharmā na saṃvidyantē atyantaśūnyatām upādāya yāvad abhāvasrabhāvasūnyatām upādāya. yāvad asṭādaśāvēṇikā buddhadharmā na saṃvidyantē atyantaśūnyatām upādāya. yāvad abhāvasrabhāvasūnyatām upādāya.* It will be seen that the Tibetan version contains enlargements of exactly the same kind as we have already found in **P** and **S**, and we can safely draw the inference that **Ad** has been gradually enlarged in the period between the text of our Sanskrit leaves and the Tibetan translation, a result which is not devoid of interest for our valuation of other Tibetan translations where no Sanskrit text is available.

The folios representing our three manuscripts have thus brought to light portions of a Sanskrit text which was believed to be irreparably lost. As a matter of fact, however, fragments of this very Prajñāpāramitā have been published long ago, but have failed to be recognized. The incomplete leaves edited by Bidyabinod in these Memoirs Vol. 32 can be shown to belong to **Ad**. The missing

half of Plate III, Fig. 1. 1.10 contained the final portion of the last word of a chapter which corresponds to the fifteenth parivarta of **Ad**, the *Samādhiparivarta*, and Plate IV, Fig. 4. 1.10 contains a colophon, which cannot be made out. The preceding chapter, however, corresponds to **Ad** 18 *theg-pa chen-po'i saṅs-par hbyun- ba bstan-pa'i lehu*, i.e., *Mahāyānariśuddhyupadēśa*, but the existing aksharas cannot be reconciled with any such name. Also in the case of these fragments we can accordingly trace a certain discrepancy with the Tibetan translation. Moreover, we there find the same kind of enlargements as those mentioned above.

In order to illustrate the relationship between the Tibetan **Ad** and the Sanskrit text represented by Bidyabinod's manuscript as restored by me according to principles mentioned below, I shall here give a Sanskrit translation of the Tibetan text corresponding to I. 7-2. b10—I. 3-4 a 10, italicizing those words which also occur in the manuscript text, without parentheses if they are actually found in the fragments and within parentheses if they have been restored by me :

(*Tatra ka*)*tamā prakṛtiśūnyatā ? Yā sarvadharmānām prakṛtiḥ saṃskṛitānām (vāsaṃskṛitānām vā)*, sā na śrāvakaiḥ kṛitā na pratyēkabuddhaiḥ kṛitā na bōdhisattvaiḥ kṛitā na tathāgatair arhadbhiḥ samyaksaṃbuddhaiḥ kṛitā, (*sā prakṛtiḥ prakṛityā śūnyākūṭasthāvināśatām upādāya.*) Tat kasmād dhētōḥ ? Prakṛitir asyā ēśhā. (*Iyam uchyatē prakṛtiśūnyatā. Tatra ka*)*tamā sarvadharmaśūnyatā ? Sarvadharmā uchya(nte : Rūpam vēdanā saḥjñā saṃskārāḥ vijñānam, chakṣuḥ śrōtram ghrāṇam jihvā kāyaḥ manaḥ, rūpam śabdaḥ gandhaḥ rasaḥ sparśaḥ dharmāḥ. chakṣuḥ vijñānam śrōtravijñānam ghrāṇavijñānam jihvāvijñānam kāyavijñānam manōvijñānam, (chakṣuḥsaṃsparśaḥ) śrōtraghrāṇajihvākāyamanasasṃsparśaḥ. chakṣuḥsaṃsparśapratyayā vēdanā śrōtrasaṃsparśapratyayā vēdanā ghrāṇajihvākāya¹(manasasṃsparśapratyayā vēdanā, rūpiṇō dharmāḥ arūpiṇō dharmāḥ. saṃskṛitadharmāḥ asaṃskṛitadharmāḥ. Imē uchya(nte) sarvadharmāḥ. Tatra sarvadharmāḥ sarvadharmēbhiḥ śūnyā akūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir ēśhām ēśhā. Iyam uchyatē sarvadharmaśūnyatā. Tatra katamā svalakṣaṇaśūnyatā ? Rūpyalakṣaṇam rūpan, anubhāvalakṣaṇā vēdanā, udgrahṇalakṣaṇā saḥjñā, alḥisaṃskāralakṣaṇāḥ saṃskārāḥ. vijñānalakṣaṇam vijñānam. Yach cha saṃskṛitānām dharmānām lakṣaṇam yach chāsaṃskṛitānām dharmānām lakṣaṇam sarrē ētē dharmāḥ svasvalakṣaṇēna śūnyā akūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir ēśhām ēśhā. Tatra ka*)*tamānupalambhaśūnyatā ? Yē dharmā atītā(nāgatapratyutpannās tēśhām anupalambhaḥ. Atītā anāgate nōpalabhyantē. anāgatāś chātītē nōpalabhyantē. pratyutpannās chātītē chānāgatē cha nōpalabhyantē. Anupalambho=nupalambhēna śūnyaḥ akūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir asyaishā. Iyam uchyatē=nupalambhaśūnyatā. Tatra ka*)*tamābhāvaśūnyatā ? Yatra bhāvō nō(palabhyatē. Abhāvō-bhāvēna śūnyō-kūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir asyaishā. Iyam uchyatē=abhāvaśūnyatā. Tatra katamā svabhāvaśūnyatā ? Yatra svabhāvō nōpalabhyatē. Svabhāvaḥ svabhāvēna śūnyō=*

¹ There was no room for these unitalicized words in the manuscript, wherefore I have restored *yāvan* instead.

kūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir asyaishā. *Iyam uchyatē svabhāva*)śūnyatā. *Tatra katamābhāvasvabhāva*(śūnyatā ? *Nāsti sām-
yōgikasya dharmasya svabhāvaḥ pratītyasamutpannatvāt sarvadharmānām. Sām-
yōgaḥ saṃyōgēna śūnyo=kūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Pra-
kṛtir asyaishā. Iyam uchyatē=bhāvasvabhāvaśūnyatā. Punar aparaṃ Subhūtē
abhāvasvabhāvaśūnyatōchyatē. Bhā)vō Ubhāvēna śūnyaḥ, abhāvō=abhāvēna śūnyaḥ,
svabhāvaḥ sva(bhāvēna śūnyaḥ, parabhāvaḥ parabhāvēna śūnyaḥ. Tatra katamō
bhāvaḥ ? Bhāva uchyatē pañcha skandhāḥ. Tatra pañcha ska)ndhā nōpalabhyantē
ajātatvād. Evam bhāvō bhāvēna śūnyaḥ. Katha¹(m abhāvō=abhāvēna śūnyaḥ ?
Alhāva uchyatē asaṃskṛitam. Tatra asaṃskṛitam asaṃskṛitēna śūnyam. E)vam
abhāvaḥ abhāvēna śūnyaḥ. Kathaṃ svabhāvaḥ svabhāvēna śūnyaḥ ? Svabhāva
uchyatē prakṛitir aviparītā. Tatra yā śūnyatā sā na jñānēna kṛitā na dar-
śanēna kṛitā. Iyam uchyatē=bhāvasvabhāvaśūnyatā.² *Tatra katamā para*)bhā-
vaśūnyatā ? *Yōtpādāya vā tathāgatānām anutpādāya vā*³ *dharmasthititā dharmatā
dharmadhātuh dharmaniyāmatā tathatā) avitathatā (a)nyatathatā) bhūtakōṭir iti
sā yaivam*⁴ *parēna śūnyā (sthītā, iyam uchyatē parabhāvaśūnyatā.**

It will be seen that the Tibetan version is considerably fuller than what we can make out from the Sanskrit fragments. And it has evidently been enlarged in just the same way as we have found to be the case above. The attempt has been made to give fuller statements about each member of the various groups, with an approach at complete parallelism, and in most such cases the Tibetan **Ad** will be found to agree with **P** and **S**.

It seems to be possible to arrive at further results especially from an analysis of the passage dealing with *abhāvasvabhāvaśūnyatā*, and there I have therefore added notes about the variants found in **D** fols. 17-18, which deal with the different *śūnyatās* and mainly agree with the reconstructed Sanskrit text where it differs from Tib. **Ad**, **P** and **S**.

Ms and **D** explain the term in a perfectly consistent way, in agreement with the preceding explanations. The other texts everywhere have additions. Then they go on to make remarks to the effect that *bhāva*, *abhāva*, *svabhāva* and *parabhāva* are *śūnya*. The Tibetan **Ad** has understood this as a new explanation of *abhāvasvabhāvaśūnyatā* : *punar aparaṃ Subhūtē abhāvasvabhāvaśūnyatō-
chyatē*, which is in thorough disagreement with the usual procedure. **P** and **S**, on the other hand, have been lead to omit the explanations of *abhāva*- and *svabhāvaśūnyatā* in their proper places, inserting them after *abhāvasvabhāva-
śūnyatā*. **S** retains the words *punar aparaṃ Subhūtē*, without the addition *abhāvasvabhāvaśūnyatōchyatē*, which may point to a certain dependency on Tib. **Ad**.

¹ The remaining traces of letters in the Ms. are much defaced ; *ndhā* cannot be read with certainty ; instead of *nōpalabhyantē* we seem to have *bhāvēna śūnya* ; *ajātatvād* is quite illegible and *evam* uncertain ; instead of *katha-* we have *kata-*, which may be a miswriting or point to *katamō-bhāva* Katham. **D** has *bhāva uchyatē pañcha skandhā-
tadyathā rūpaṃ vēdanā samjñā samskārā vijñānam. Tatra bhāvō bhāvēna śūnyaḥ.*

² The non italicized words do not fit in with the length of the lines of the Ms. I have accepted the reading of **D** : *yā sarvadharmāṇām śūnyatā sā na jñānēna kṛitā na darśanēna kṛitā na kēnachit kṛitā* and further *evam svabhāvaḥ
svabhāvēna śūnyaḥ* instead of **D** *sa svabhāvaḥ svabhāvēna śūnya ity uchyatē.*

³ Ms. must have read *vā dharmāṇām dharmasthititā* with **D**.

⁴ Instead of *sā yaivam*, Ms. and **D** have *yā chēmēshām dharmāṇām.*

In the explanation of *parabhāvaśūnyatā* there are also divergencies. Tib. **Ad** agrees with Ms and D in reading *yōtpādāya vā .. anutpādāya vā*, while **P** and **Ś** have *utpādāt*, *anutpādāt*, respectively. Then follows *dharmāṇām* in **D**, and this must also have stood in Ms, because else the line would be too short. It is missing in Tib. **Ad**; **P** has *sthitaivaishā dharmāṇām* and **Ś** *sthitaivaishā* without *dharmāṇām*. After *bhūtakōṭī* Ms and **D** have *yā chēmēshām dharmāṇām parēṇa śūnyā sthitā*, the Tibetan **Ad** *sā yaivam parēṇa śūnyā sthitā*, **P** *tasyā yā tayā śūnyatā*, and **Ś** *yaishām dharmāṇām parēṇa śūnyatā*.

In all such cases the reading of the Sanskrit folios clearly makes the impression of being more logical and apparently more original, and it is of interest to note that it is supported by **D**.

A consideration of another passage leads to the same result. Bīdyabinod's Plate III, Fig. 4, ll. 9 ff. give an account of the eleven *jñānas*. Only the names of the three last ones are preserved, viz., *saṃvṛtījñānam*, [*parachitta-jñānam*, *yathōktam jñānam*]. **D** fol. 6 has *parachittajñānam saṃvṛtījñānam* as Nos. 3 and 4 of the enumeration, while in the Mahāvvyutpatti 57 *parachittajñānam* is the second and *saṃvṛtījñānam* the fourth of ten *jñānas*. Instead of *parachittajñāna* Tib. **Ad** has *pariprichchājñānam* (*yoṅs-su-hdriṣ-pa śes-pa*), **P** *parijaya-jñānam* and **Ś** *parichaya-jñānam*. The reading of the Mahāvvyutpatti is strongly in favour of *parachittajñāna*, and an examination of the explanations given of the terms *saṃvṛtījñāna* and *parachitta-*, *pariprichchā-*, *parijaya-*, *parichaya-jñānam* makes it certain that this is the original reading. **D** 11b3 has *tatra katamā parachittajñānam ? Yat parasattvānām parapudgalānām chētasavā chittē chaitasikēshu dharmēshv avickikitsitāṃ jñānam, idam uchyatē parachittajñānam. Tatra katamā saṃvṛtījñānam ? Yat pratipajjñānam, idam uchyatē saṃvṛtījñānam*. These explanations seem to be absolutely logical and intelligible.

If we turn to the other versions, we find a different state of things. **D**'s explanation of *parachittajñānam* is applied to *saṃvṛtījñānam* in Tib. **Ad.**, **P** and **Ś** (*yat parasattvānām parapudgalānām chētasavā chētōjñānam*). Tib. **Ad** explains *pariprichchājñāna* as *pratipajjñānam paryūdānajñānam cha* (*lam śes-pa dan yoṅs-su. zad-pa śes-pa dan*), **P** *parijaya-jñāna* as *yat pratipatparijaya-jñānam* and **Ś** *parichaya-jñāna* as *pratipakshajñāna*. There can hardly be any doubt that the transposition of *parachittajñāna* and *saṃvṛtījñāna*, so that the latter came before the former, has led to confusion, and it was necessary to change *parachittajñāna* in order to arrive at some correspondence between term and explanation. In Bīdyabinod's fragments the only remains of the explanations of the two words are *pudgalānām chētasavā chittai chaitasikēshu dha*, i.e., the greater portion of **D**'s explanation of *parachittajñāna*. Now the inversion of the terms into the succession *saṃvṛtījñānam parachittajñānam* is also found in our text, and it is possible that there was the same ensuing confusion of the explanations as in the other texts. The retention of the word *parachittajñāna*, however, would be calculated to prevent this confusion, and I have therefore restored the missing portion in accordance with **D**, giving the explanation of *saṃvṛtījñāna* after that of *parachittajñāna*.

In such cases it can hardly be doubted that the Central Asian folios represent a more original version than the Tibetan **Ad**. And the same state of things can also be traced elsewhere, e.g., in our folio, 102a1, where there is no room for the *na* before *rūpaśūnyatayā* which is found in Tib. **Ad**, **P** and **S**, but not in **D**.

We should not, however, be justified in drawing the inference that Tib. **Ad** is simply an enlargement of the Central Asian text. The colophons seem to have differed; the name Śāradvatīputra of the Central Asian **Ad**, **P** and **S** occurs as *Śārīputra*, as in **A** and **D**; there are several instances of a different wording, e.g., fol. 97b4 *ēvaṃ smṛityupasthānēshu śikṣhitavyaṃ yāvad āryāśtāṅgamārgē daśasu tathāgatabalēshu pēyālaṃ yāvad aṣṭādaśasv āvēdanikēshu buddhadharmēshu śikṣhitavyaṃ iti* occurs as *ēvaṃ saptaśatāmbōdhipakṣikadharmēshu śikṣhitavyaṃ yāvad aṣṭādaśasv āvēnikēshu buddhadharmēshu śikṣhitavyaṃ*, and similarly *bōdhipakṣikā dharmāḥ* for *smṛityupasthānāni* 98a2, before which Tib. **Ad** further omits the sentence *ēvaṃ kāmādhātum rūpadhātum ārūpyadhātum nōpalabhatē atyantaviśuddhitāṃ upādāya*, etc.

It seems to me that it is most in accordance with this state of things to assume that the Central Asian **Ad** represents a slightly different text, so that we can also here speak of two recensions of the same text, one current in Eastern Turkestan, and the other represented by the Tibetan translation.

The details drawn attention to above make us inclined to consider the former as the more original one, being apparently based on an enlarged recension of **A**, in which much of the additions found in **D** has been worked into the context, and more free from misunderstandings than the Tibetan **Ad**, **P** and **S**. Also within the Central Asian recension we can trace a certain development. Thus it is worthy of notice that the latest fragment, our fol. 209, presents an almost correct Sanskrit, while the other ones have many Prākritisms. It is tempting to draw the inference that the original on which this recension is based was still more Prākritic and not inconsiderably older than our fragments, of which the most ancient ones are those published by Bidyabinod, who dates them before 580 A.D.

Fol. 209 also differs from the remaining leaves in using the term *āvēnika* and not *āvēdanika* about the eighteen characteristic *buddhadharmas*. *Āvēdanika* is evidently a Sanskritization of Ardhamāgadhi *āvēṇiya*, analyzed as *āvēyaṇiya* < *āvēdanika*, cf. e.g., *dēdharma* for *dēyadharmas*, while *āvēnika* is based on a different analysis, which was apparently commonly accepted.

The Sanskrit fragments of **Ad** are, as will be seen from the preceding remarks, of considerable interest for our understanding of the history of the Prajñāpāramitā literature. When compared with other versions, they seem to make it probable that the oldest text was, indeed, **A**, perhaps in an older form than that represented by Rajendralal's edition. At an early date, probably not later than the second century, the text was recast and enlarged with a series of explanations of Buddhist terms, etc., as we find it in **D**. Then these additions were rearranged and worked into the context, the result being a Prajñāpāramitā which was further extended by the compilers of **Ad**, **P** and **S**. With regard to **Ad**,

our folios enable us to follow the development of the text from say the beginning of the sixth and down to the ninth century.

In such circumstances I have thought that it would be desirable to give as complete a picture of the Central Asian **Ad** as possible. I have therefore asked Rao Bahadur K. N. Dikshit, the Director General of Archæology in India, if he would allow me to republish the fragments edited by Bidyabinod, filling up the missing portions by the help of the Tibetan **Ad**, and he has been good enough to accede to my request. The minor fragments of the same manuscript—there were altogether 48 leaves—I have not of course been able to utilize.

The simplest way of supplying the lost parts of Bidyabinod's leaves would be to translate the corresponding passages of the Tibetan **Ad**. The preceding remarks will, however, have shown that the result would be a text that has never existed, a mechanical putting together of two different recensions. To judge from Bidyabinod's remarks and plates the manuscript must have measured $9\frac{1}{4}" \times 33"$, with 14 lines on each side of the leaves and 60 aksharas to the line. This gives us an estimate of the extent of the lost portion, and in my restoration I have not ventured to exceed that limit. In most cases the Tibetan **Ad**, **P** and **Ś** make it easy to restore the text with almost absolute certainty, but sometimes it must remain doubtful. In my edition of these and the new folios I have put defaced passages within brackets and used brackets with an asterisk when the leaves are damaged or where the text has been restored from the Tibetan version. Some few corrections have been added within parentheses. I have everywhere added, at the beginning of each leaf, references to the Tibetan text and, so far as possible, to **A**, **P** and **Ś**. Bidyabinod's leaves have been inserted in their proper place, between fols. 110 and 152.

When my manuscript was ready to be sent to the press, my friend Professor Helmer Smith of Upsala sent me a transcript of a fragment recovered by Sir Sven Hedin in Khotan. I soon found that it belongs to **Ad**, corresponding to the Tibetan folios 158a3—159b6, and at Professor Smith's request I reproduce his transcript between my folios 98 and 102, filling up the gaps in the same way as with the Bidyabinod folios. Also in the case of the Hedin leaf we can see that the text is shorter than that of Tib. **Ad**, but it would not lead to new results to show this in detail. Professor Smith's edition of the folio will be found in G. Montell, Sven Hedin's Archæological Collections from Khotan II. Stockholm 1938.

The original is not at present accessible, and we do not therefore know the size of the fragment. Each side contained eight lines and each line 37—40 aksharas. My transcript differs in two or three unimportant details from Professor Smith's.

TEXTS.

Fol. 97, **Ad** 144b1—147a7, **P** 144.2—146.12, **Ś** 835.6—841.3 ; cf. **A** 13.10—14.18.

¹ samādhiḥ Araṇasaraṇasarvbasamavasaraṇō nāma samādhiḥ Anilānikētaratir nāma samādhiḥ Tathatāsthitaniśchittō nāma samādhiḥ Kāyakalipramathanō nāma samādhiḥ [Vākkalividhvaṃsana]²gaganakalpō nāma samādhiḥ Ākāśasaṃgavimuktanirupalēpō nāma samādhiḥ Imē tē hy āvusa Śāradvatīputtra samādhayō bōdhisatvānām mahāsatvānām yēshu khalu [samādhishu viharāmāṇō] ³bōdhisatvō mahāsatvō kshipram anuttarām saṃmyaksambōdhim abhisambōtsyati. Anyāni chāpramēyāṇy asaṃkhyēyāni samādhimukhāni dhāraṇimukhāni cha yatra śikshamāṇāḥ bōdhisatvā [mahāsatvāḥ] ⁴kshipram anuttarām saṃmyaksambōdhim abhisambuddhyanti. Athāyushmām Subhūtir āyushmantām Śāradvatīputtram ētaḍ avōchat Vyākṛitō batāyam āvusa Śāradvatīputtra bōdhisatvō mahāsatvō [vēditavyaḥ] ⁵pūrvbakair arhadbhiḥ saṃmyaksambuddhair anuttarāyām saṃmyaksambōdhau yēpy ētarhi daśasu dikshu Gaṃgānadīvālikāsamēshu lōkadhātushu tathāgatāḥ arhantaḥ saṃmyaksambuddhāḥ tishṭhanti [yāpaya*]⁶nti tē=pi tathāgatās taṃ bōdhisatvaṃ mahāsatvaṃ idānīm vyākurvanti. yaḥ khalv imēshu samādhishu viharati na cha ka[ñchit samā]dhiṃ samanupaśyati. na chaitēbhiḥ samādhi[bhir manyatē I.]⁷mē punar bōdhisatvā asamāpannā ahaṃ punaḥ samāpannaḥ samāpadyāmi samāpatsyāmi cha. Sarvbē tē tasya khalu vi[tarkā na saṃvidyantē] na pravarttantē. Ēvam uktāyu[shmām Śāradvatīpu*]⁸trāyushmantām Subhūtim ētaḍ avōchat Tat kiṃ punar āvusa Subhūtē[tattra sa]mādhishu sthitō bōdhisatvō mahāsatvaḥ vyākṛitō vēdi[tavyaḥ pūrvbakais tathāgatair yyē] chētarhi tishṭhanti daśasu dikshu Gaṃ[gānadīvā*]⁹likāsamēshu lōkadhātushu tathāgatās tishṭhanti. yāpayanti. Āha : Nō ity āvusa Śāradvatīputtra tat kasmād dhētōr na hy āvusa [Śāradvatīputtra anyā prajñāpāramitā anyāḥ samādhi][r anyō bō*]¹⁰dhisatvō mahāsatvaḥ bōdhisatva ēva samādhiḥ samādhir ēva bōdhisatvaḥ bōdhisatvaś cha samādhiś cha prajñāpāramitā. Āha : Yady ā[vusa Subhūtē nānyaḥ samādhi]r anyō bōdhisatvaḥ sam[ādhir ēva bō*]¹¹dhisatvaḥ bōdhisatva ēva samādhiḥ [yadi cha] samādhir yaś cha bōdhisatvas tau khalu prajñāpāramitā. tan na punaḥ [sarvbadharmasamatām samādhinā jānā]ti nāpi saṃjānāti. Āha : Anē[naivāvusa*]¹²Śāradvatīputtra paryāyēṇa bōdhisatvō mahāsatvaḥ tām sarvbadharmasamatā[ni] tēna samādhinā na jānāti. nāpi saṃjānāti. Tat kasmād dhētōr. Āha : Avidyamānatvād ēva tasya bōdhisat[vaśya tasya*]¹³ cha samādhēs tasyās cha prajñāpāramitāyāḥ na jānāti nāpi saṃjānāti. Atha bhagavān āyushmatē Subhūtayē sādhu karam adāsīt Sādhu sādhu Subhūtē : subhāshitēshā vāk [Yathāpi :]*¹⁴tva mayā araṇāvihāriṇām śrāvakānām agratāyā nirdiṣṭāḥ tasya tē pratirūpē=yam upadēśaḥ ēvaṃ cha bōdhisatvēna mahāsatvēna prajñāpāramitāyām charatā śikshitavyām. ē[vaṃ dhyāna*]¹⁵pāramitāyām vīryapāramitāyām. kṣāntipāramitāyām. śīlapāramitāyām. dānapāramitāyām śikshitavyām. ēvaṃ smṛityupasthānēshu śikshitavyām. yāvad āryāśṭāṃgamā[rgē daśa*]¹⁶su tathāgatabalēshu. pēyālaṃ yāvad aṣṭādaśasv āvēdanikēshu buddhadharmēshu śikshitavyam iti. Athāyushmām Śāradvatīputtrō bhagavantam ētaḍ avōchat Ēvaṃ śi[kshamāṇō bhada*]¹⁷nta bhagavan bōdhisatvō

mahāsatvaḥ prajñāpāramitāyām śikṣhati. Bhagavān āha : Ēvaṁ śikṣamāṇaḥ Śāradvatīputtra bōdhisatvō mahāsatvaḥ prajñāpāramitāyām [śikṣhati*] ⁷tach chānupalaṁbhayōgēna. ēvaṁ yāvad dānapāramitāyām śikṣhati. pēyālaṁ. ēvaṁ śikṣamāṇaḥ smṛityupasthānēshu śikṣhati. yāvad ēvaṁ śikṣamāṇō yāvad aṣṭāda[śasv āvēda*]⁸nikēshu buddhadharmēshu śikṣhati. tach chānupalaṁbhayōgēnēti. Athāyushmān Śāradvatīputtrō bhagavantam ētaḍ avōchat. Ēvaṁ śikṣamāṇō bhadanta bhagavan bōdhisatvō mahāsatvaḥ prajñāpāramitā⁹yām śikṣaty anupalaṁbhayōgēnēti. Bhagavān āha : Ēvaṁ śikṣamāṇaḥ Śāradvatīputtra bōdhisatvō mahāsatvaḥ prajñāpāramitāyām śikṣaty anupalaṁbhayōgēnēti. Āha : Kim bhadanta ¹⁰bhagavan nōpalabhatē. Bhagavān āha : Ātmānaṁ nōpalabhatē. satvaṁ nōpalabhatē. yāvaj jānakapaśyakam nōpalabhatē. atyantaviśuddhitām upādāya. tathā skandhān nōpalabhatē [dhātū]¹¹n nōpalabhatē hy āyatanāni nōpalabhatē. atyantaviśuddhitāni upādāya. tathā avidyān nōpalabhatē yāvaj jarā-maraṇāni nōpalabhatē. atyantaviśuddhitām upādāya. ēvaṁ.

Fol. 98, **Ad** 147a7—149b5, **P** 146.12—148.13, **S** 841.3—875.17 ; cf. **A** 14.19—15.16.

¹duḥkham nōpalabhatē. samudayaṁ nirōdham mārgaṁ nōpalabhatē. atyantaviśuddhitām upādāya. ēvaṁ kāmādhātum rūpadhātum ārūpyadhātum nōpalabhatē atyantaviśuddhitām upādāya. ²tathā smṛityupasthānāni nōpalabhatē. yāvad āryāṣṭāṅgaṁ mārgaṁ nōpalabhatē atyantaviśuddhitām upādāya. tathā daśa tathāgatabalāni nōpalabhatē. yāvad aṣṭādaśāvēdanikān ³buddhadharmān nōpalabhatē. atyantaviśuddhitām upādāya. śaṣṭ pāramitāni nōpalabhatē atyantaviśuddhitāni upādāya. śrōtāpannāni nōpalabhatē atyantaviśuddhitām upādāya. [ēvaṁ] ⁴sakṛidāgāminam anāgāminam arhantaṁ nōpalabhatē. atyantaviśuddhitām upādāya. pratyēkabuddhan nōpalabhatē bōdhisatvan nōpalabhatē tathāgatan nōpalabhatē atyantaviśuddhi[tām upā]⁵dāyēti. Athāyushmānam (*m cancelled*) Śāradvatīputtrō bhagavantam ētaḍ avōchat. Kim asau bha[danta bhagavan viśuddhir Bha]gavān āha : Anutpādaḥ [sarvbadhar]māṇam ēvaṁ anirōdhō a[sainklēśō*] ⁶avyavadānam aprādurbhāvō anupalaṁbhō anabhisaṁskāraḥ sarvbadharmāṇam ēśhā sā viśuddhir iti. Āha : Ēvaṁ punar bhadanta bhagavan śikṣamāṇō bōdhisatvō [mahāsatvaḥ*] ⁷katamēshu dharmēshu śikṣitō bhavati. Bhagavān āha : Ēvaṁ śikṣamāṇaḥ Śāradvatīputtra bōdhisatvō mahāsatvaḥ [na kvach]id dharmēshu śikṣito bhavati. tat kasmād dhētōr na hy ētē Śāradva[tīpu*]⁸ttra dharmās tathā saṁvidyantē. yathā hy ētē bālaprithagjanā hy abhinivishṭāḥ. Āha : Kathaṁ punar bhadanta bhagavann ētē dharmāḥ saṁvidyantē. [yathā hy ētē] bālaprithagjanā hy abhinivishṭā i[*]⁹ti. Bhagavān āha : Yathā na saṁvidyantē tathā [saṁ]vidyantē. ēvaṁ asaṁvidyamānā hy uchyantē avidyā : Āha : [Kim tē bhadanta] bhaga[vann a]saṁvidyamānā uchyantē avidyā. Bhagav[a]¹⁰n āha : Rūpaṁ Śāradvatīputtra na saṁvidyate adhyātmasūnyatām upādāya. yāvad abhāvasvabhāva[sūnyatām upādāya. ēvaṁ vēdanā saṁjñā saṁskārā] vijñānaṁ na saṁvidyate [a*]¹¹dhyātma[sūnyatām upādāya. yāvad abhāvasvabhāvasūnyatām upādāya. ēvaṁ smṛityupasthānāni na saṁvidyantē. [pēyālaṁ. yāvad aṣṭādaśāvēdanikā buddhadharmā na saṁvi]-[dyantē*] ¹²adhyātmasūnyatām upādāya. yāvad abhāvasvabhāvasūnyatām upādāya. yattra bālaprithagjanā avidyāvēśhena trishṇāśābhinivishṭās tēbhīr vbidyā kalpitā : avidyābhi[bhūtā*]¹³s tai (tē) chōbhayaṣṭōr antarayōḥ (antayōḥ) saktāḥ yadutōchchhē-

dasāśvatayōs tē cha na jānanti na paśyanti· yē cha dharmā na samvidyantē·
 tān dharmān kalpayanti· kalpayitvā cha nāmarūpē=bhinivishṭāḥ [pēyā*]
⁶³lam· yāvad ashtādaśasv āvēdanikēshu buddhadharmēshv abhinivishṭāḥ ēva
 samānāḥ asaṁvidyamānān dharmān parikalpayanti· Tē cha na jānanti· na
 paśyanti· kim tē na jānanti na paśyanti [rūpam na] ⁶⁴jānanti paśyanti· ēvaṁ
 vēdanāṁ samjñāṁ saṁskārāṁ vijñānaṁ na jānanti na paśyanti· pēyālam·
 yāvad ashtādaśāvēdanikān buddhadharmān na jānanti na paśyanti· yasmāch cha
 na jānanti na buddhyanti· [bā*]⁶⁵laprithagjanā iti saṁkhyāṁ gacchhanti· Tē
 na niryānti· kuttra na niryānti· kāmādhātvaishvare· tathā rūpadhātāv ārūp-
 yadhātāu na niryānti· śrāvaka-pratyēkabuddhadharmēshu na ni[ryānti*] ⁶⁶bōdhi-
 satvadharmēshu na niryānti· saṁmyaksambuddhadharmēshu na niryānti· Tē
 cha na śraddadhanti· kim tē na śraddadhanti· rūpam rūpaśūnyatām cha na
 śraddadhanti· ēvaṁ vēdanāṁ vēdanāśū[nyatām cha*] ⁶⁷samjñāṁ samjñāśūnya-
 tām cha· saṁskārāṁ saṁskāraśūnyatām cha· vijñānaṁ vijñānaśūnyatām cha
 na śraddadhanti· yāvad buddhadharmān buddhadharmān [!] na śraddadhanti·
 Tē cha punar na pratitishṭhanti· kuttra [na pra*]⁶⁸titishṭhati[!]· dānapāramitā-
 yān na pratitishṭhanti· yāvaṁ na prajñāpāramitāyān pratitishṭhanti· avai-
 varttikabhūmau na pratitishṭhanti· yāvad ashtādaśasv āvēdanikēshu buddhadhar-
 mēshu na pratitishṭhā⁶⁹nti· Tēna kāraṇēna bālaprithagjanā ity uchyantē·
 Abhinivēśa iti kim abhinivishṭāḥ khalv ētē· kuttrābhinivishṭāḥ Rūpē=bhinivishṭāḥ
 yāvad vijñānē=bhinivishṭāḥ tathā chakshu⁷⁰shv abhinivishṭāḥ yāvaṁ manasv
 abhinivishṭāḥ rūpaga(śa)bdagandharasasparśadharmēshv abhinivishṭāḥ tathā
 dhātushv abhinivishṭāḥ rāgadvēśamōhēshv abhinivishṭāḥ dṛṣṭigatēshv abhini-
 vishṭāḥ smṛityupa⁷¹stbā⁷²īshv abhinivishṭāḥ pēyālam· yāvad ashtādaśasv āvēdani-
 kēshu buddhadharmēshv abhinivishṭāḥ ēvaṁ uktāyushmāṁ Śāradvatīputtrō
 bhagavantam ētaḍ avōchat ēvaṁ punaḥ śikṣamāṇā

Hedin folio, **Ad** 158a3—159b6, **P** 154.22—155.6, **Ś** 910.13—915.22 ; not in **A**.

[Bhagavān āha Sachēt Subhūtē navayānasamprasthitō bōdhisatvō mahāsat-
 vaḥ prajñāpāramitāyāṁ charamāṇō=nupāyakuśalō bhavēn ¹na cha kalyāṇamitra-
 hastagatō bhavēd nṭrasyēt samṭrasyēt samṭrāsa*]m [āpadyēta Subhūtir āha
 Katamad bhagavan ²bōdhisatvasya·] mahāsa[ṭvasyōpāyakuśalyaṁ yatra charamāṇō
 bōdhi*]satvō ma[hāsatva imam nirdēśam śrutvā ³nōṭtrasyati na samṭrasyati*] [na
 samṭrā][sam āpadyatē Bhagavān ā*]ha· I[ha] Subhūtē b[ōdhisa]tvō [mahāsatvāḥ
⁴prajñāpāramitāyāṁ charamāṇō rū*][pam sarvā][kārajñatāpratisamnyuktēna*] chittē-
 nānityākārēṇa pratyavēksha⁵tē tach cha nōpala*][bhyatē ē][vaṁ vēdanāṁ samjñāṁ
 saṁskārāṁ*] vijñāna[m sarvākārajñatāprati]samnyuktēna chittēnānityā⁶[kāre*][na
 pratyavē][kshatē tach cha nōpalabhatē Iḍam Subhū*]tē bōdhisatvasya mahāsatvasya
 prajñāpāramitāyāṁ chara⁷[mānasyōpāyakuśalyaṁ Punar aparām Subhūtē
 bōdhisa*]tvō mahāsatvaḥ prajñāpāramitāyāṁ chara[mā]ṇaḥ sarvākārajña⁸[tāprati*]-
 samnyuktēna chittēna rūpam duḥkhākārē*]ṇa pratyavēkshatē tach cha nōpalabhatē
 ēvaṁ vēdanāṁ samjñā saṁskārā⁹[n vijñānaṁ duḥkhākārēṇa pratyavēkshatē
 tach cha nō*]palabhatē· pēyālam rūpam nairātmyākārēṇa pratyavēkshati tach
 cha nō¹⁰[palabhatē ēvaṁ vēdanāṁ samjñāṁ saṁskārān vijñā*]naṁ nairātmyā-
 kāreṇa pratyavēkshati tach cha nōpalabhatē· Punar a¹¹[paraṁ Subhū*]tē bō[dhī-

satvō mahāsatvaḥ prajñāpārami*]tā yām charamāṇaḥ sarvākārajñatāpratisamyuktēna
chi⁶⁴[ttēna rūpam anityam pra*]tyavēkshati [tach cha nōpalabhate*] Ēvaṁ
vēdanām samjñāṁ [saṁskārām] vijñā[nam ani]tyataḥ pratyavē⁶⁵[kshatē tach
cha nōpalabhatē pēyālam r*][ūpam anāt][mānam pratyavēkshatē*] tach cha
nō[pālabha]tē. Ēvaṁ vēdanām samjñāṁ [saṁ⁶⁶skārām vijñānam a*]nātmā pra[tya-
vēkshatē tach cha nōpalabhatē*] Rūpam apraṇi[hi]tam p[ratyavēkshatē tach cha
nōpa⁶⁷[labhatē Ēvaṁ vē*]danām samjñāṁ saṁskārām vijñā*]nam apraṇihi[tam
pratyavēkshatē tach cha nōpalabhatē ⁶⁸Idam Subhūte bōdhisatvasya mahāsat-
vasya prajñāpāram*][tāyām charamāṇasyōpāyakaśālyam*]

Fol. 102, Ad 162a4—166a7, P 155.13—156.17, S 930.7—1001.5; cf. A 17.11—
17.14.

¹dānapāramitāyām charamāṇō nōttrasati na santrasati na santrāsam
āpadyatē. Punar aparaṁ Subhūte bōdhisatvō mahāsatvaḥ prajñāpāramitāyām
chara[māṇaivaṁ pra]tyavē[kshati Rūpaśūnyatā]²yā rūpam śūnyam rūpam ēva
śūnyatā śūnyataiva rūpam ēvaṁ vēdanām samjñāṁ saṁskārām vijñānam śūnyatāyā
vijñānam śūnyam vijñānam ēva śū[nyatā śūnyataiva vijñānam ēvaṁ [chakshuḥ-
śūnyatāyā] ³chakshuḥ śūnyam chakshur ēva śūnyatā śūnyataiva chakshur ēvaṁ
śrōttram ghrāṇam jihvā kāyaḥ manaḥśūnyatāyā manah śūnyam [mana-r-ēva
śūnyatā śūnyataiva manah pēyā]lam yāvach cha[kshuḥsaṁ]⁴sparsāpratyayāvēda-
nāśūnyatāyā chakshuḥsaṁsparsāpratyayā vēdanā śūnyāś chakshusaṁsparsāpratyayā
vēdana[iva śūnyatā śūnya]taiva [chakshuḥsaṁsparsāpratyayā]yā vēdanā ē[vaṁ
yā]⁵vat manahsaṁsparsāpratyayā[vēdanā] śūnyatāyā manahsaṁsparsāpratyayā
vēdanā śūnyā ma[naḥsaṁsparsāpratyayā vēdanaiva śūnyatā śūnyataiva manah]-
saṁ[parśāpratyayā] ⁶vēdanā ēvaṁ smṛityupasthānaśūnyatāyā smṛityupasthā-
nāni śūnyāni smṛityupasthānāny ēva [śūnyatā śūnyataiva smṛityupasthānāni
pēyālam] yāva[d buddhadharmaśūnya]⁷tāyā buddhadharmā śūnyā buddha-
dharmaiva śūnyatā śūnyataiva buddhadharmāḥ Ēvaṁ hi Subhūte bōdhisatvō
ma[hāsatvaḥ prajñāpāramitāyām charamāṇō] nōttra[sa]ti [na santrasa]⁸ti na
santrāsam āpadyati [Athāyushmāṁ Subhū]tir bha[gavanta]m ētad avōchat
Katamaṁ bhadanta bhagavan bōdhisatvasya [mahāsatvasya kalyāṇamittram
yēna pariḡhīta-m-imaṁ prajñāpārami]⁹tānirdeśam śrutvā n[ōttrasati na santra-
sati na santrāsam āpadyatē] Ē[vaṁ uktō] bhagavān āyushmantam Subhūtim
ētad avōchat [Idam Subhūte bōdhisatvasya mahāsatvasya kalyāṇamittram] ¹⁰yad
rūpam anityam iti dharmam dēśayati tach chānupalambhayōgēna ēvaṁ
vēdanām samjñāṁ saṁskārām vijñānam anityam iti dharmam d[ē]śayati tach
chānupalambhayōgēna tāni cha kuśalamūlāni ¹¹na śrāvaka]pratyēkabuddha-
bhūmau pari[ṇāmayati] anyattra sarvākārajñatāyām Idam bōdhisatvasya mahā-
[satvasya kalyāṇamittram Punar aparaṁ Subhūte bōdhisatva]sya mahā[satvasya
kalyāṇa]¹²mittram yad rūpam duḥkham iti dharmam dēśayati tach
chānupalambhayōgēna ēvaṁ vēdanām samjñāṁ saṁskārām vijñānam duḥkham
iti dharmam dēśayati tach chānupalambhayōgēna tāni cha kuśalamūlāni ¹³na
śrāvaka]pratyēkabuddhabhūmau pariṇāmayati nānyattra sarvākārajñatāyām Idam
bōdhisatvasya mahāsatvasya kalyāṇamittram pēyālam rūpam anātmānam iti
dharmam dēśayati Yāvad [bijñā]¹⁴nam tach chānupalambhayōgēna rūpaśūnya-
tāyā dharmam dēśayati ēvaṁ yāvad bijñānaśūnyatāyā dharmam dēśayati

tach chānupalambhayōgēna· ēvaṃ rūpānimittatayā [dharmaṃ dēśayati] ^{b4}yāvad
 bijñānānimittatayā dharmaṃ dēśayati· tach chānupalambhayōgēna· ēvaṃ
 rūpāpranīhitatayā dharmaṃ dēśayati· yāvad bijñānāpranīhitatayā dharmaṃ
 dēśayati· tach chānupalambhayō^{b5}gēna· ēvaṃ rūpaśāntatayā rūpavivikatatayā
 dharmaṃ dēśayati· yāvad bijñānaśāntatayā vijñānavivikatatayā dharmaṃ dēśayati·
 tach chānupalambhayōgēna· tāni [cha kuśala]^{b6}mūlāni· na śrāvakapratyēka-
 buddhabhūmau pariṇāmayaty anyattra sarvbākārajñatāyām Idam bōdhisatvasya
 mahāsatvasya kalyāṇamittram· Punar aparaṃ Subhūtē bō[dhisatvasya mahā]-
^{b7}satvasya kalyāṇamittram· yach chakshur anityam iti· dharmaṃ dēśayati· yāvat
 manō=nityam iti dharmaṃ dēśayati· pēyālam yāvad yach chakshuṣaṃsparśa-
 pratyayā vēdanānityam i[ti dharmaṃ] ^{b8}dēśayati· ēvaṃ yāvan manaḥsaṃspar-
 śapratyayā vēdanānityam iti dharmaṃ dēśayati· tach chānupalambhayōgēna·
 tāni cha kuśalamūlāni· na śrāvakabhūmau pratyēkabuddhabhūmau vā [pariṇā]-
^{b9}mayaty anyattra sarvlākārajñatāyām Idam Subhūtē bōdhisatvasya mahāsatvasya
 kalyāṇamittram· pēyālam· duḥkham iti· anātmānam iti· yāvad biviktaṃ
 iti· dharmaṃ dēśayati· tach chānupalambha^{b10}yōgēna· tāni cha kuśalamūlāni·
 na śrāvakabhūmau pratyēkabuddhabhūmau vā pariṇāmayati· anyattra sarvbākā-
 rajñatāyām Idam Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram·
 Punara^{b11}paraṃ Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram· yach
 smṛityupasthānabhāvanāyai dharmaṃ dēśayati· yāvat smṛityupastānavivikta-
 tāyai [dharmaṃ dēśayati· tach chānupalambha]yōgē-

Fol. 104, Ad 169a2—172a2, P 158.3—159.24, S 1186.1—1191.6 ; not
 in A.

¹ kshitavyam iti· tat kasmād dhētōḥ· nai[tā bhōḥ pāramitās tathāgatair
 arhadbhiḥ saṃmyaksambuddhair bhāshitāḥ Kavitaḥ kāvēyās chaitāḥ naitā bhōḥ
 śrōtavyāḥ nōdgrahitavyāḥ [na paryāptavyāḥ na dhāra]²vitavyāḥ na vāchayitavyāḥ
 na manasīkarttavyāḥ na parēbhyō dēśayitavyāḥ Idam Subhūtē bōdhisatvasya
 mahāsatvasya pāpamittram vēditavyam [Punar aparaṃ Su]bhūtē bōdhisatvasya
 mahā³satvasya pāpamittram yō=smai-r-Mārakarmāṇi nōpadīśati· Māradōshāmś
 cha nāchakshati· Iha bhō Māraḥ pāpīmām buddhavēśhēṇōpasanikkramitvā
 bōdhisattvam [śhaḍbhyah] pāram[itā]bhyō vivē[ka]yati· Kim tē bhyō (bhōḥ)
⁴kulaputtrānāyā prajñāpāramitayā bhāvitayā· ēvaṃ kin tē dhyānapāramitayā·
 kim vīryapāramitayā· kim kṣāntipāramitayā· [kim śīlapāramitayā· kin tē
 dānapā]ramitayā bhāvitayā ⁵Idam Subhūtē bōdhisatvasya mahāsatvasya pāpa-
 mittram vēditavyam· Punar aparaṃ Subhūtē Māraḥ pāpīmām buddhavē[shēṇō-
 pasanikkramitvā taṃ bōdhisattvam mahāsa]ttvam [tasmai kha]lu śrāvaka⁶pratyēkabud-
 dhapratisaṃyuktām sūtrāntām yāvad avadānāvadēśām dēśayati· prakāśayati·
 vi[bhaja]ty uttā[nīkarōti· saṃprakāśayati·] Ya imāṇy ēvarūpāṇi⁷ Mārakarmāṇi
 nāchakshatīdam bōdhisatvasya mahāsatvasya pāpamittram vēditavyam· Punar
 aparaṃ Subhūtē Māraḥ pāpīmām buddhavēshēṇ[ōpasanikkramitvā bōdhisattvam
 mahāsatva]m ēvaṃ vadati· ⁸Na tvaṃ bhō kulaputtra bōdhisattvō na cha tē=sti
 bōdhichittam nāpi tvaṃ hy avaiṣvarttikō na cha tvaṃ śakṣhyasy anuttarāyām-
 (rām) saṃmyaksambōdhim abhisambōdhim iti· [Ya imāṇy ēvarūpāṇi] Mārakar-
 māṇi nā⁹chakshati· nāvabōdhayatīdam bōdhisatvasya mahāsatvasya pāpamittram
 vēditavyam· Punar aparaṃ Subhūtē Māraḥ pāpī[mām buddhavēshēṇōpa]-

saṃkkramitvā bōdhisatvaṃ mahāsatvam ēvaṃ vadati.¹⁰ Chakshuḥ kulaputtra
 śūnyam ātmanātmanīyēna vā ēvaṃ śrōttram ghrāṇam jīhvā kāyō maṇaḥ
 kulaputtra śūnyam ātmanātmanīyēna vā ēvaṃ [rūpaśabdagandharasaspa]-
 rśadharmāḥ [kulaputtra śū]¹¹nyā ātmanātmanīyēna vā pēyālam yāvach
 chakshuḥsaṃsparśapratyayā vēdanā śūnyāḥ ātmanātmanīyēna vā yāvaṃ
 manasasṃsparśapratyayā vēdanā śūnyā-r-ātmanātmani¹²[yēna] vā tathā dāna-
 pāramitā [śūnyā yāvat prajñāpā]ramitā śūnyātmanātmanīyēna vā ēvaṃ smṛity-
 upasthānāni yāvad āryāṣṭā[ṅgō mārgō yāvat trīṇi vimōkshamukhāni
 śūnyā]¹³ny ātmanātmanīyēna vā ēvaṃ daśa tathāgatabalāni yāvad aṣṭā-
 daśāvēdanikā buddhadharmāḥ kulaputtra śūnyāḥ ātmanātmani¹⁴[yēna vā kiṃ tvaṃ
 kari]shyas [anuttarāyā saṃmya]¹⁵ksaṃbōdhāv¹ abhisambuddhayēti. Yō-smai hy
 ēvarūpāṇi Māra-karmāṇi nāchakshati nōpadiśati na saṃbōdhayati i[ḍaṃ
 bōdhisatvasya mahāsatvasya pāpamittram vēditavyaṃ. Punar apa]¹⁶ram Subhūtē
 Māraḥ pāpīmāṃ pratyēkabuddhavēshēṇōpasamkkramitvā bōdhisatvaṃ mahāsatvaṃ
 ēvaṃ vadēta. Śūnyā bhōḥ kulaputtra [pūrvbā dig buddhair bhagavadbhir bōdhi-
 satvaiś cha śrāvakaiś cha nāttra buddhā bha]¹⁷gavantō na bōdhisatvā na
 śrāvakāḥ Yathā pūrvbā dig ēvaṃ sa[mantād da]śasu [!] diśaḥ sarvbē cha lōka-
 dhātava iti [Ya imāṇy ēvarūpāṇi Māra-karmāṇi nācha]ksha[ti nō]¹⁸padiśati
 na saṃbōdhayatīdaṃ bōdhisatvasya mahāsatvasya pāpamittram vēditavyaṃ
 Punar aparāṃ Subhūtē Māraḥ pāpīmāṃ śrāvaka-vēshēṇōpasamkkramitvā bōdhi-
 savaṃ] mahā¹⁹satvaṃ² sarvba[jñatāpra]tisamnyuktēbhyō manasikārēbhyō vivēka-
 yati śrāvaka-pratyēkabuddha[pratisamnyuktēbhir manasikārēbhir avavada]ti
 tēbhi²⁰ś chānuśāsti. Ya imāṇy ēvarūpāṇi Māra-karmāṇi nāchakshati nōpadiśati
 na saṃbōdhayatīdaṃ bōdhisatvasya mahāsatvasya pāpamittram vēditavyaṃ
 Punar aparāṃ Subhūtē Māraḥ²¹ pāpīmāṃ upādhyāyāchārya-vēshēṇōpasamkkra-
 mitvā bōdhisatvaṃ mahāsatvaṃ bōdhisatva-chāryāyā vivēkayati sarvba[jñatā-
 pratisamnyuk]tēbhyō manasikārēbhyō vivēkayati] smṛityu²²pasthānēbhyō
 vivēkayati pēyālam yāvad āryāṣṭāṅgaṃ mārgaṃ vivēkayati śūnyatānimit-
 tāpraṇihitēshu samādāpayati niyōjayati. Ehi tvaṃbhō kulaputtrē]²³mān dhar-
 mām bhāvayitvā śrāvaka-bhūmi[tām] sākshīkurushva kiṃ karishyas anuttarāyāṃ
 samvaksambōddhāyām abhisambuddhāyāḥ Ya [imāṇy ēvarūpāṇi Māra-karmāṇi
 nāchakshati nō-]

Fol. 199. Ad 185a5—187b6 P 170.4—172.3. Ś 1264.6—1270.1 : cf. A 18.12 f.

¹ ēkanayanīhāraś cha mayā [sarvbadharmāṇām] prativēddhavyaṃ pēyālam
 vāvad a[parimītra]pirlāram-prativēdhāya cha mayā sarvbadharmāṇām śikshita-
 vyam [Imē tē Subhūtē bōdhisatvasya mahāsa]²tvasya vajrōpamāś chittōpādā
 yatra sthitvā bōdhi-satvō mahāsatvō ma[hati satvarāśau niya]tē-gratvaṃ kāra-
 yishyati anupālanabuddhayōgēna. Punar ap[i Subhūtē bōdhisatvō mahāsatvaḥ
 ēvaṃ chi]³ttam utpēdayati. Yāvanti : [satvā nairayikā vā tiryagyōnikā vā
 yama]lōki[kāni vā dukkha]pavēdanām [vēdayanti tēshām aham arthāya tām
 vēdanām vēdayēyam ta]ttra cha⁴ bōdhisatvēna mahāsatvēnaivam chittam

¹ Seems to be corrected from *bōdhāyā*, or else *bōdhā* is intended.

² Corrected from *satvā* *sat* *vēdit*

utpādayitavyam [Ēkaikasyāham satvasya kṛitē kalpakōṭinayutaśatasahasrāṇi tām nairayikaduḥkhasam]vē[danīm anubhavēyam] yāvat taḥ (!) satvā ⁵anupādhiśēshē nirvānadhātau [pari]nirvā[pitā bhavēyuh]. Tēnaivōpāyēna sarvasatvānām kṛitē kalpakōṭinayut[śatasahasrāṇi tām nai]rayi[kām duḥkhavēdanām anubhav]-
 ēyam yāva tā⁶ni satvāni sarvbāṇy anupādhiśēshē nirvānadhātau [pari]nir-
 vāpitāni bhavēyuh. paśchā[d aham ātma[naḥ kṛitēna] kuśalamūlā[ny avarōpya
 kalpakōṭinayutaśatasaha]srēbhir ⁷anēkām sambōdhisambhārāṇi sambhṛitvānut-
 tarām sammyaksambōdhi[m abhi]sambuddhyēya[m ity ayaṁ Subhūtē bōdhisat-
 vasya mahāsatsasya vajrōpamam chittō[tpādō yatra sthītvā mahati satvarāśau]
 niyatē-gratvam kārayishyati. Punar aparām Subhūtē bōdhisatvēna mahāsat-
 vēna [śata]tyēnōdārachittēna bhavitavyam. yēna [chittēna sarvasatvānām
 agratvam kārayishyati. Tattṛedam bōdhisatvasya mahāsatsasyā⁹grachittam
 udārachittam yat prathamachittōtpādam upādāya na kadāchid rāgachittam utpa-
 dyatē. na dvēshachittam na mōha[chittam na viḥimsāchittam na himsīchittam
 na śrāvachittam na pratyēkabuddhachitta]¹⁰m utpadyatē. idam Subhūtē bōdhi-
 satvasya mahāsatsasyāgrachittam utpadāra(udāra)chittam yēna sarvasatvānām
 agratvam [kārayishyati tēna cha chittēna na manyatē. Punar aparām Subhū]tē
 bō[dhisatvēna mahā¹¹satvēnā]kampyachittēna bhavitavyam. [Tattṛedam bōdhisat-
 vasya] mahāsatsasyākampyachittatā yat sarvbajñachitt[ē manas]ikāra[s tēna
 chāmanyanatēyām Subhūtē] bō[dhisatvasya mahāsatsasyākampyachitta]¹²tā. Punar
 aparām Subhūtē bōdhisatvēna mahāsatsvēna sarvasatvānām antikē hita[kṛi]-
 pāchittēna. bhavitavyam. Tattṛedam [bōdhisatvasya] mahāsatsasya sarvba-
 [satvahitakṛipāch]ittam yadu[ta sarvasa]¹³tvānām trāṇabhūtam aparitvāgabhūtam
 tēna chāmanyanatēdam Subhūtē bōdhisatvasya mahāsatsasya sarvasatvānām
 [kṛipā]chittam. Eyaṁ cha Subhūtē bōdhisatvō mahāsatsvō prajñāpāramitāyām
¹⁴charamāṇaḥ sarvasatvānām antikē agratvam kārayishyati. tam chānupalamb-
 hayōgēna. Punar aparām Subhūtē bōdhisatvēna mahāsatsvēna śatatan dharmā-
 kāmēna bhavitavyam. [dharmārāmēna] ¹⁵dharmārāmāyōgam anuyuktēna cha.
 Tatra katamō dharmō yō na vidhvaṁsyatē svabhāva[tō] na cha bhūdvatē. na cha
 bhēdō-[sya] labhyatē. [rūpiṇi vā arūpiṇi vāyam uchyatē dharmā]. Katamā
 dharmakāmātā. Yā dha¹⁶rmēshv icchēhābhilāshā. iyaṁ uchyatē dharmakāmātā.
 Katamā dharmākāmātā. Yā [dharmēshu gu]ṇāṇṛisāṁsatā. Katamā dharmā-
 ratir. Yaduta dharmē[shu ratir abhiratir iyaṁ uchyatē dharmaratir]. Katamā
 dharmārāmā]¹⁷yōgam anuyuktatā. Yā tasya dharmasya bhāvanā sūyā bhājanā
 bahulīkaraṇā [i]yaṁ uchyatē dharmārāmāyōgam anuyuktatā. [Eyaṁ khalu
 Subhūtē charatā] bōdhisatvēna mahāsatsvēna mahati satvarāśau niyatē-gratvam
 kārayitavyam. tach chānupalambhayōgēna. Punar aparām Subhūtē bōdhisat-
 tvēna mahāsatsvēna prajñāpāramitāyām charatā a¹⁸dhyaṁmaśūnyatācāna sthītvā
 yāvad abhāvasvabhāvaśūnyatāyām sthītvā mahati satvarāśau niyatē-gratvam
 [kārayitavyam. tach chānupalambhayōgēna. Punar aparām Subhūtē] bōdhisat-
 tvēna ¹⁹mahāsatsvēna prajñāpāramitāyām charatā smṛityupasādhānēshu sthītvā
 yāvad aṣṭādaśasv āvēdanikēshu buddhadharmēshu sthītvā yāvad aṣṭādaśasv
 āvēdanikēshu buddhadharmēshu sthītvā [!] mahati ²⁰satvarāśau niyatē-gratvam
 kārayitavyam anupalambhayōgēna. Punar aparām Subhūtē bōdhisatvēna mahā-
 satvēna prajñāpāramitāyām charatā [vajrōpamē sa]mādhau sthītvā [ākāśāsam]-

¹¹skṛitanirupalēpavimuktau samādhau sthītvā mahati satvarāśau niyatē=gratvaṁ
kārayitavyam anupalambhayōgēna. Imēshu khalu [Subhūtē dharmēshu sthītvā]
bōdhisatvēna mahā[satvēna mahati]

Fol. 110, Ad 187b6—190a2, P 172.3—173.13, S 1270.1—1279.13, cf. A 18.14—19.15.

¹ satvarāśau niyatē=gratvaṁ kārayitavyam. Tasmād bōdhisatvō mahāsatva
ity uchyatē ||

Aupamyaparivarttō nāmmaikādaśamah samāptah ||

Athā[yushmān Sāradvatīputtrō bha]²gavantam ētad avōchat. Mamāpi
bhadanta bhagavaṁ pratibhāti yēnārthēna bōdhisatvō mahāsatva ity uchyatē.
[Bhaga]vān āha : Prati[bhāti] tē Sāradvatī]puttra āha : Prā³tibhātibhāti [!] mē
bhadanta bhagavan Yathā kim āha : Ātma⁴drishṭīprahā[nāya satvēbhyō dharmam
dēśayati] ēvaṁ satvad⁵drishṭīpra[hānā]ya [jantud⁶drishṭīh jīvadrishṭīh pōsha]drī-
⁷sṭīh pudgaladrishṭīh manuadrishṭīh mānavakāraka[ka*]r⁸trīutthāpakasamutthāpaka-
[vētri]vēdaka[jānaka]larśakadrishṭī [prahānāya satvēbhyō dharmam dēśayati
ēvaṁ u]chchēdasāśvata⁹drishṭīprahānāya. astidrishṭīh nāstidrishṭīh skandha-
drishṭīh [dhātud¹⁰drishṭīh satvad¹¹drishṭīh]prati¹²tyasamutpādad¹³drishṭīh [prahānāya satvē-
bhyō dharmam dēśayati. tathā smṛityupa]sthānad¹⁴drishṭīh yāvad asṭādaśāvē-
danikabuddhadharmadrishṭīh prahānāya satvē[bhyō dharmam dēśayati. tathā
satvapari¹⁵pāka[drishṭīh buddhakshētt¹⁶pariśōdhanadrishṭīh bōdhidrishṭīh bu]ddha-
drishṭīh ¹⁷dharmachakkrapravarttanadrishṭīh prahānāya satvēbhyō dharmam
dēśayati. Tēnārthēna bōdhisatvō mahāsatva ity uchyatē. [Punaḥ parinir-
vānad¹⁸drishṭīparihānā]ya satvēbhyō dha¹⁹rmaṁ dēśayati. Tēnārthēna bōdhisatvō
mahāsatva ity uchyatē. Athāyushmān Subhūtir āyushmantam Sā[radvatīput-
tram ētad avōchat Yady āvusa Sāradvatīputtraitāsām drishṭīnām] prahānā²⁰ya
bōdhisatvō mahāsatvaḥ satvēbhyō dharmam dēśayati. tat kēna kāraṇēna bōdhi-
satvasya mahāsatvasya rūpad²¹drishṭīr bhavati [ēvaṁ vēdanām saṁjñām saṁskārām
vijñānad²²drishṭīr bhavati. pēyā]²³lam. yāvad asṭādaśāvēdanikabuddhadharma-
drishṭīr bhavati. Ēvaṁ uktāyushmān Sāradvatīputtrāyushmantam Subhūtim
ēta[d avōchat Ihāvusa Subhūtē bōdhisatvō mahāsatva]h prajñāpār[amitāyām
²⁴charam]āṇō anupāyaka²⁵uśalyēna rūpam upalabdhvā drishṭīm utpādayati. upala-
mbhayōgēna. ēvaṁ vēdanām saṁjñām saṁskārām vijñānam upalabdhvā
drishṭīm utpā]daya[ty upalambhayōgēna ²⁶pēyā]lam yāvad asṭādaśāvēdanām
buddhadharmā[manupalabdhvā drishṭīm utpādayaty upalambhayōgēna. Anō. 1-
vusa Subhūtē kāraṇēna bōdhisatvasyānu²⁷āyaka²⁸uśalasya rūpad²⁹drishṭīr bhava³⁰ti.
pēyālam. yāvad asṭādaśāvēdanikabuddhadharmadrishṭīr bhavati. Tatt³¹rō]va-
kuśalō bōdhisatvō mahāsatvaḥ prajñāpāramitāyām chara[māṇō upāya]ka³²uśal-
yēnaitāsām drishṭīnām prahā³³nāya satvēbhyō dharmam dēśayaty anupa]la[m*]-
mbhayōgēnēti. Athāyushmān Subhūtir bhagavantam ētad avōchat Mamāpi
bhadanta bha[ga]van prati[bhāti yēnārthēna]bōdhisatvō mahāsatvai³⁴ty uchyatē.
Bhagavān āha : Prati**35bhāti te Subhūtē āha : Prati**36bhāti bhadanta bhagavan Bōdhi-
chittam asama³⁷amachittam asādhāra³⁸nachit³⁹taṁ sarvbaśrāvaka]pratyēkabuddha⁴⁰s-
tēnārthēna bō⁴¹dhisatvō mahāsatva ity uchyatē. tat kasmād dhētōs tathā hi
bhadanta bhagavan taṁ sarvākārajñatāchittam anāsravam aparyāpannam tra-
dhātukē. [Yad apy arya] sarvākārajñatāchittam a⁴²nāsravam aparyāpannam****

traidhātukē tattrāpy ēsha chittē na saktas tasmād ēsha bōdhisatvō mahāsatva ity uchyatē. Athāyushmām [Śāradvatīputtrō] āyushmantam Subhūtim ētaḍ avō⁸⁷chat Katamā [!] Subhūtē bōdhisatvasya mahāsatvasyāsamasamachittam asādhāraṇachittam sarvabaśrāvakaḥpratyēkabuddhair Ēvam uktā[yushmām Subhūtir āyushma]ntam Śāradvatīputtram ētaḍ a⁸⁸vōchat Ihāvusa Śāradvatīputtra bōdhisatvō mahāsatvaḥ prathamachittōtpādam upādāya na kasyachid dharmasyōtpādam vā nirōdham vā samanupaśyati nāpi kaśchid dharmō hānim vā ⁸⁹vṛiddhiṁ vā gachchhati nāpi kasyachid dharmasya samklēśō vā vyavadānam vā samvidyātē Yatra chāvusa Śāradvatīputtra nōtpādō na nirōdhō na hānir na vṛiddhiḥ na samklēśō na vyavadānam ta⁹⁰ttra na śrāvakachittam vā pratyēkabuddhachittam vā bōdhisatvachittam vā sammyaksambuddhachittam vēti. Ataḥ ā[vusa] Śāradvatīputtra bōdhisatvasya mahāsatvasyāsamasamachittam asādhāra⁹¹ṇachittam sarvabaśrāvakaḥpratyēkabuddhair iti. Athāyushmām Śāradvatīputtrāyushmantam Subhūtim ētaḍ avōcat Yad apy āvusa Subhūtir ēvam āha: Tattrāpi śrāvakaḥpratyēkabuddha[chittam].

Bidyabinod Pl. I, Fig. 1—2, Ad 226b4—230a4, P 195.4—197.10, S 1406.15—1410.11; not in A.

[Bhagavān āha Iha Subhūtē bōdhisatvō mahāsatvaḥ sarvbākārajñātāpratisammyuktais chittōtpadāir ātmanā chōpāyakausālyēna dhyānāni samāpadyatē na cha tēshām va*]śēnōpapadyati parāms cha dhyānēshu [samādāpa]²[yatīyam Subhūtē bōdhisatvasya mahāsatvasya dhyānapāramitā. Subhūtir āha Katamā bhagavan bōdhisatvasya mahāsatvas*]ya prajñāpāramitēha Subhūtē bōdhisatvō ma³[hāsatvaḥ sarvbākārajñātāpratisammyuktais chittōtpadāih sarvbadharmān nābhiniśati sarvbadharmaprakṛitiṁ cha pratyavēkshatē=nupalambha*]yōgēna sarvbadharmā[nabhi]nivēśē cha sarvba⁴ [dharmaprakṛitipratyavēkshatāyām chānyān samādāpayati nivēśayati pratishṭhāpayaty anupalambhayōgēnēyam bōdhisatva*]sya [mahāsatvasya] prajñāpāramitā. Idam Subhūtē bōdhi⁵[satvasya mahāsatvasya mahāyānam. Punar aparam Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta adhyātma*]śūnyatā [bahirdhāśūnyatā adhyātmabahirddhāśūnyatā] śū⁶[nyatāśūnyatā mahāśūnyatā paramārthaśūnyatā saṁskṛitaśūnyatāsaṁskṛitaśūnyatātyantaśūnyatānavarāgraśū*]nyatāpratīkāra[śūnyatā prakṛiti]śūnya[tā s]va[lak]ṣaṇaśūnya⁷[tā sarvbadharmaśūnyatā anupalambhaśūnyatā abhāvaśūnyatā svabhāvaśūnyatā abhāvasvabhāvaśū*]nyatā chēti. Tatra katamādhyātmaśūnyatādhyātmikā dharmā uchya⁸[ntē chakshuḥ śrōtram ghrāṇam jihvā kāyō manah Tatra chakshuḥ chakshushā śūnyam akūṭasthāvināśatām u*]pādāyā(-ya) tat kasmād dhētō prakṛitir asyaishā Tathā śrōtram śrōtrēṇa śūnyam a⁹[kūṭasthāvināśatām upādāya tat kasmād dhētō prakṛitir asyaishā Ghrāṇam ghrāṇēna śūnyam akūṭasthāvi*]nāśatām upādāya tat kasmād dhētō prakṛitir asyaishām (shā): Jihvā jihvāyā śū¹⁰[nyā akūṭasthāvināśatām upādāya tat kasmād dhētō prakṛitir asyā ēshā. Kāyaḥ kāyēna śūnyaḥ a*]kūṭasthāvināśatām upādāya(-ya) tat kasmād dhētō prakṛitir asyaishā. Mana ma¹¹[nāśā śūnyam akūṭasthāvināśatām upādāya tat kasmād dhētō prakṛitir asyaishā. Iyam uchyatē*]dhyātmaśūnyatā. Tatra katamā bahiśūnyatā: Bāhyā dharmā uchyantē rūpam ¹²[śabdaḥ gandhaḥ rasāḥ sparśaḥ dharmāḥ Tatra rūpam rūpēṇa śūnyam akūṭasthāvināśatām upādāya ta*]t kasmād dhētō prakṛitir asyaishā: ēvaṁ śabdaḥ

gandha rasā sparśa dharmā dharmēbhi śū¹³[nyā akūṭasthāvināśatām upādāya tat kasmād dhētōḥ prakṛitir ēśhām ēśhā. Iyam uchyaṭē bahiḥśūnya*]tā: Tatra katamādhyātmabahiḥśūnyatā Adhyātmabāhyā dharmā uchyaṭē shaḍ ādhyā-¹⁴[tmikāni āyatanāni shaḍ bāhyāni āyatanāni imē uchyaṭē adhyātmabāhyā dharmāḥ Tatrādhyā*]tmikā dharmā bāhyēbhi dharmēbhi śūnyā akūṭasthāvināśatām upādāya: ta¹⁵[t kasmād dhētōḥ prakṛitir ēśhām ēśhā Bāhyā dharmā adhyātmikadharmēbhiḥ śūnyā akūṭasthāvināśatām upādā*]ya: tat kasmād dhētō prakṛi[tir ēśhām ēśhā I]yam uchya[tē adhyātmabahiḥśū]nyatā: ¹⁶[Tatra katamā śūnyatāśūnyatā Yā sarvadharmasūnyatā sā śūnyākūṭasthāvināśatām upādāya I*]yam uchyaṭē śūnyatāśūnyatā: Tatra katamā mahāsūnyatā Pūrvā dik ¹⁷[pūrvabāyā diśā śūnyā evaṁ dakṣiṇā paśchimā uttarā adhaśtād upariśtād dig upariśtād diśā*]śūnyā anuvidiśō=nuvidigbhi śūnyā akūṭasthāvināśatām upādāya ta¹⁸[t kasmād dhētōḥ prakṛitir āsām ēśhā Iyam mahāsūnyatā Tatra katamā paramārthaśūnyatā Paramārtha u*]chyaṭē nirvāṇam Tatra nirvāṇa nirvāṇēna śūnyatā (śūnyam) akūṭasthāvināśatām u¹⁹[pādāya tat kasmād dhētōḥ prakṛitir asyaishā Iyam uchyaṭē paramārthaśūnyatā Tatra katamā saṁskṛi*]taśūnyatā-Saṁskṛitaśūnyatōchyaṭē (Saṁskṛitam uchyaṭē) Kāmadhātu rūpadhātu ārūpyadhā-²⁰[tuḥ Tatra kāmadhātuḥ yāvad ārūpyadhātur ārūpyadhātunā śūnyo-kūṭasthāvināśatām upādāya Iyam uchya*]tē saṁskṛitaśūnyatā Tatra katamā hy asaṁskṛitaśūnyatā Asaṁskṛita²¹[m uchyaṭē yasya nōtpādō na nirōdhō na vināśō nānyathātvam idam uchyaṭē asaṁskṛita*]m iti Tatrāsaṁskṛitam asaṁskṛitēna śūnyam akūṭasthāvināśatām upā²²[dāya tat kasmād dhētōḥ prakṛitir asyaishā Iyam uchyaṭē asaṁskṛitaśūnyatā Tatra katamā atyantaśū*]nyatā Yasya dharmasyātyantatō nōtpāda upalabhyatē [tat kasmād dh]ēto pra²³[kṛitir asyaishā Iyam uchyaṭē=tyantaśūnyatā Tatra katamānavarāgraśūnyatā Yasyāvaram nōpalabhyatē nāgrāni*] tat kasmād dhētō [prakṛitir asyaishā Iyam uchyaṭē=navaragra]śū²⁴[nyatā Tatra katamāpratikāraśūnyatā Yatra na kasyachid dharmasya pratikāra iyam uchyaṭē=pratikāraśūnyatā Tatra ka*]tamā prakṛi[tiśūnyatā Yā sarvadharmāṇāṁ prakṛitih saṁskṛitā]nām ²⁵[vāsaṁskṛitānām vā sā prakṛitih prakṛityā śūnyākūṭasthāvināśatām upādāya Iyam uchyaṭē prakṛitiśūnyatā Tatra*] katamā sarvadharmasūnyatā: [Sarvadharmā u]chya²⁶[ntē rūpāni vēdanā saṁjñā saṁskārāḥ vijñānāni. chakṣuḥ śrōtram ghrāṇam jihvā kāyaḥ manaḥ. rūpāni śabdāḥ gandhāḥ rasāḥ sparśāḥ dharmāḥ. chakṣuḥ*]śrōtraghrāṇajihvākāyamanōvijñānāni²⁷[chakṣuḥsamsparśāḥ yāvan manaḥsamsparśapratyayā vēdanā rūpiṇō dharmā arūpiṇō dharmāḥ saṁskṛitāsaṁskṛitadharmāḥ Imē uchyaṭē sa*]rvadharmāḥ Tatra dharmā dharmēbhi śūnyā akūṭa ²⁸[sthāvināśatām upādāya. tat kasmād dhētōḥ prakṛitir ēśhām ēśhā Iyam uchyaṭē sarvadharmasūnyatā Tatra katamā svalakṣhaṇasūnyatā*] Rūpyalakṣhaṇam rūpam anubhava-

Bidyabinod Pl. I, Fig. 3—4, **Ad** 230a4—233b5, **P** 198.10—198.11, **Ś** 1410.11—1414.16; not in **A**.

¹[kṣhaṇā vēdanā. udgrahaṇalakṣhaṇā saṁjñā. abhisamskāralakṣhaṇāḥ saṁskārāḥ. vijñānalakṣhaṇam vijñānāni. Yach cha saṁskṛitā*]nām dharmāṇām lakṣhaṇam yach chāsaṁskṛitā²[nām lakṣhaṇam sarvā ētē dharmāḥ svasvalakṣhaṇēna śūnyā akūṭasthāvināśatām upādāya. tat kasmād dhētōḥ prakṛitir ēśhām ēśhā.

'Tatra ka*]-tamānupalamba(bha)śūnya[tā Yē dharmā atītā]³[nāgatapratyutpan-
nās tēshām anupalambhō=nupalambhēna śūnyaḥ akūṭasthāvināśatām upādāya
tat kasmād dhētōḥ prakṛitir ēstāmsyaēshā Tatra ka*]tamābhāvaśūnyatā Yatra
bhāvō nō⁴[palabhyatē iyam uchyatē=bhāvaśūnyatā. Tatra katamā svabhāva-
śūnyatā. Yatra svabhāvō nōpalabhyatē iyam uchyatē svabhāva*][śūnyatā
Tatra] katam[ā-bhāvasvabhāva]⁵[śūnyatā Nāsti sāmyōgikasya dharmasya
svabhāvaḥ pratītyasamutpannatvāt sarvbadharmāṇām Iyam uchyatē=bhāvasva-
bhāvaśūnyatā Bhā*][vō bhāvēna śūnyaḥ abhāvō=bhāvēna śūnyaḥ svabhāvaḥ]
sva⁶[bhāvēna śūnyaḥ parabhāvaḥ parabhāvēna śūnyaḥ Tatra katamō bhāvaḥ
Bhāva uchyatē pañcha skandhāḥ Tatra pañcha ska*] [ndhā bhāvēna śūnyā
ajātadvād. Ēvam bhāvō bhāvēna śūnyaḥ] Kata⁷[mō=bhāvaḥ Katham abtravo=bhāvēna
śūnyaḥ Abhāva uchyatē=samiskṛitām Tatra asamiskṛitam asamiskṛitēna śūnyam Ē*]yam
abhāvaḥ śūnya. Katham svabhāvaḥ svabhāvēna śūnya Yā ⁸[sarvbadharmāṇām
śūnyatā sā na jñānēna kṛitā na darśanēna kṛitā na kēnachit kṛitā Ēvam sva-
vbhāvaḥ svabhāvēna śūnyaḥ Tatra katamā para*]bhāvaśūnyatā Yōtpādāyā(a)
vā tathāgatānām anu⁹[tpādāya vā dharmāṇām dharmasthititā. dharmatā. dhar-
madhātuh. dharmaniyāmatā. tathatā ananyatatha*]tāvitathatā bhūtakōṭir iti
yā chaimaishām (chēmēshām) dharmāṇām parēṇa śūnyā ¹⁰[sthititā. iyam uchyatē
parabhāvaśūnyatā. Idam Subhūtē bōdhisatvasya mahāsatvasya mahā*]yānam
Punar aparām Subhūtē bōdhisatvasya mahāsatvasya mahāyānam ya¹¹[duta
Śūraṅgamō nāma samādhiḥ Ratnamudrō nāma samādhiḥ Simhavikrīḍitō nāma
samādhiḥ Sucha*]ndrō nāma samādhi Chandradhvajakētu nāma samādhi Sarvba-
dharmōdगतō nāma sa¹²[mādhiḥ Vilōkitamūrdhā nāma samādhiḥ Dharmadhātuni-
yatō nāma samādhiḥ Niyatadvajakētur nā*]ma samādhi Vajrōpamō nāma
samādhi Sa[robh]dharmapravēsamudra nāma samādhi. ¹³[Samādhirājasupratishṭhitō
nāma samādhiḥ Rāsmipramuktō nā*]ma samādhi Balavīryō nāma samādhi
[Samudga]tō nāma samādhi Niruktaniya¹⁴[tapravēśō nāma samādhiḥ Adhiva-
chanasampravēśō nāma samādhiḥ Digvilōkanā nāma samādhiḥ Dhāraṇi*]mudrō
nāma samādhi [Asampramōshō] nāma samādhi Sarvbadharmasama[va*]sara
¹⁵[nasāgaramudrō nāma samādhiḥ Ākāśaspharaṇō nāma samādhiḥ Vajramaṇḍalō
nāma samādhiḥ Rajōja*]hō nāma samādhi Vairōchanō nāma samādhi [Anēshō
namā samādhi] Ani¹⁶[kētaṣṭhitō nāma samādhiḥ Nīschittō nāma samādhiḥ
Vimalapradīpō nāma samādhiḥ Anantaprabhō*] nāma samādhi Prabhākarō nāma
samādhi [Samantāvabhāsō nāma samādhi] [Śuddhasārō nāma*] samā¹⁷[dhiḥ
Vimalaprabhō nāma samādhiḥ Ratikarō nāma samādhiḥ Vidyutpradīpō nāma
samādhiḥ Akshayō nāma samā*]dhi Tejahpati nāma samādhi Kshayāpagatō
nāma samādhi Animjito nā¹⁸[ma samādhiḥ Avivarttō nāma samādhiḥ Sūrya-
pradīpō nāma samādhiḥ Chandravimalō nāma samādhiḥ Śuddhapra*]tibhāsō
nāma samādhi Ālōkikarō nāma samādhi [Kārākārō] nāma samādhi ¹⁹[Jñāna-
kētur nāma samādhiḥ Vajrōpamō nāma samādhiḥ Chittasthitir nāma samādhiḥ
Samantālōkō nā*]ma samādhi Supratishṭhitō nāma samādhi Ratnakūṭi nāma
samādhi Varadharmamu²⁰[drō nāma samādhiḥ Sarvbadharmasamatā nāma samā-
dhiḥ Ratijahō nāma samādhiḥ Dharmōdगतō nāma samādhiḥ Vi*][kīraṇō] nāma
samādhi Sarvbadaprabhētō nāma samādhi. Samāksharāva²¹[kārō nāma
samādhiḥ Aksharāpagatō nāma samādhiḥ Aranābachchēdanō nāma samādhiḥ

Aprakārō nāma*] samādhi Avikārō nāma samādhi Anikētachārī nāma samādhi
⁸⁸[Timirāpagatō nāma samādhi Chāritravatī nāma samādhi Achalō nāma
 samādhi Vishayatīrṇō*] nāma samādhi. Sarvbaṇṇasaṃchayagatō nāma samādhi
 Sthitani⁸⁹[śchittō nāma samādhi Śubhapushpitaśuddhir nāma samādhi Bōdhyān-
 gavatī nāma samādhi Anantapratibhānō nāma samā*]dhi Asamasamō nāma
 [samādhi Sar]vbadharmāstikkramaṇō nāma] samā⁹⁰[dhi Parichchhēdakārō
 nāma samādhi Vimativikiraṇō nāma samādhi Niradhishtānō nāma samādhi
 Ēkavyūhō nāma sa*]mā[dhi Akārābhinihārō nāma samādhi Ēkākārō nā]mā⁹¹[ma
 samādhi Ākārakāraḥ samādhi Nirvādhikasarvabbhavatalavikiraṇaḥ samādhi
 Saṃkētarutapavēśaḥ samādhi ghōṣhāvatiḡirā*]ksharavi[muktō nāma samādhi
 Jvala]nōlkō⁹²[nāma samādhi Lakṣṇapariśōdhanō nāma samādhi Anabhilakṣhō
 nāma samādhi Sarvākāravarōpētaḥ samādhi Sukhaduḥkhanirabhi*]nandanō
 nāma samādhi [Akṣayakaraṇō] nā⁹³[ma samādhi Dhāraṇīpadhō nāma
 samādhi Saṃyaktvamithyātvasarvbaṇṇaśaṇaḥ samādhi Rōdha*]nirōdha-
 [saṃpraśamanō nāma samādhi Avirōdhāpratirōdhō nāma samādhi Vimalapra]
⁹⁴bhō nāma samādhi Sāravatī nāma samādhi Paripūrṇachandravimalaḥ samādhi
 Mahāvūhō nāma samādhi Sarvākāraprabhākārō nāma samādhi Samādhisa-
 matō nāma samādhi*].

Bidyabinod Pl. II, Fig. 1—2, **Ad** 233b5—236b7, **P** 198.12—200.10, **S** 1414.16—1418.7 : not in **A**.

¹[Araṇjōvirajaḥ samādhi Araṇasaraṇasarvbasamavasaraṇaḥ samādhi Anilam-
 bhanikētanirataḥ samādhi Tathatāsthitaniśchittaḥ samādhi*] Kāyakalisampra-
 thamanō(mathanō) nāma samā²[dhi Vākkalividhvaṇṇaṇagaganakalpō nāma
 samādhi Ākāśaṇṇavimuktanirupalēpō nāma samādhi iti. Tatra katamaḥ*]
 Sūraṇgamō nāma samādhi. Yatra samādhi³[nā sarvbasamādhīnāṃ gōcharam
 anubhavaty ayam uchyatē Sūraṇgamō nāma samādhi Tatra katamō Ratna-
 mudrō nāma samādhi Yēna samā*]dhina(nā) sarvbasamādhayō mudritā aya[m
 uchyatē Ratnamudrō nāma samādhi Tatra katamaḥ Siṃhavikṛīḡitō nāma
 samādhi Yatra samādhau sthitvā sarvbasamādhībhīr vibikṛīḡa*]ty ayam uchyatē
 Siṃha[vikṛīḡ]itō nā⁵[ma samādhi Tatra katamaḥ Suchandrō nāma samādhi
 Yatra samādhau sthitvā sarvbasamādhīn avabhāsayaty ayamu*]chaytē
 Suchandrō nāma [samādhi. Tatra katamaś Chandradhvajakētu]r nāma⁶ [samādhi
 Yatra samādhau sthitvā sarvbasamādhīnāṃ dhvajam dhārayaty ayam uchyatē
 Chandradhvajakētur nāma samādhi Tatra kata*]ma Sarvbadharmōdga[tō nāma
 samādhi Yatra [samādhau sthi]tvā sa[rvbasamādhībhīr abhyudgachchhaty
 ayam uchyatē Sarvbadharmōdgaḡatō nāma samādhi Tatra katamō Vilōkita*-
 m]ūrdhā nāma samādhi Yatra samādhau sthitvā sarvba[samādhi]nāṃ mū
⁸[rddhānam vilōkayaty ayam uchyatē Vilōkitamūrdhā nāma samādhi. Tatra
 katamō Dharmadhātu*]niyatō nāma samādhi yatra samādhau sthitvā dharma-
 dhātōr nniśchayaiṇ ⁹[gachchhaty ayam uchyatē Dharmadhātuniyatō nāma
 samādhi Tatra katamō Niyatadhvajakētur nāma samādhi*]r Yatra samādhau
 sthitvā sarvbasamādhīnāṃ(āṇ) niyatam dhvajam ddhārayaty ayam u¹⁰[chaytē
 Niyatadhvajakētur nāma samādhi Tatra katamō Vajrōpamō nāma samādhi
 Yatra samādhau sthitvā*] sarvbasamādhīnāṃ(dhīn na) bhindaty ayam uchyatē
 Vajrōpamaḥ samādhi Tatra kata¹¹[mō Dharmapavēśamudraḥ samādhi Yatra

samādhau sthitvā dharmāṇāṃ mudrāṃ praviśaty ayam uchyatē Dharmapra*]-
vేశamudraḥ samādhi Tatra katamaḥ Samādhirājasupratishṭhitō nāma samā¹²[dhir
Yatra samādhau sthitvā sarvbasamādhishu rājapratishṭhānēna pratishṭhaty ayam
uchyatē Samādhir*]ājasupratishṭhitaḥ samādhi. Tatra katamō Raśmipramuktō
nāma samādhir Ya¹³[tra samādhau sthitvā sarvbasamādhīnāṃ raśmīṃ avasṛijaty
ayam uchyatē Raśmipramuktō nāma samādhīḥ Tatra*] katamō Balavīryō nāma
samādhi Yatra samādhau sthitvā sarvbasamādhīna(ā)ṃ ba¹⁴[lavīryaṃ dhārayaty
ayam uchyatē Balavīryō nāma samādhīḥ Tatra katamaḥ Samudgatō nāma samā-
dhir Ya*]tra samādhau sthitasya sarvbasamādhayaḥ samudga[chechchamity a]yam
uchyatē Samu¹⁵[dgataḥ samādhīḥ Tatra katamō Niruktinirdēśapravēśaḥ samādhir
Yatra samādhau sthitvā samādhi*]niruktinirdēśaṃ pravēśayaty ayam uchyatē
Niruktinirdēśapravēśaḥ samādhīḥ Tatra ¹⁶[katamc=dhivachanasampravēśaḥ samā-
dhir Yatra samādhau sthitvā sarvbasamādhīnāṃ adhivachanaṃ*] nāmadhēyaṃ
pravēśaty ayam uchyatē=dhivachanasampravēśa samādhi Tatra katamō. ¹⁷[Digvi-
lōkanā nāma samādhir Yatra samādhau sthitvā sarvbasamādhīnāṃ diśō vilōka-
yaty ayam uchyatē*] Digvilōkanā nāma samādhīḥ Tatra katamō Dhāraṇimudrō
nāma samā[dhir Yya]tra¹⁸ [samādhau sthitvā sarvbasamādhīnāṃ mudrāṃ dhāra-
yaty ayam uchyatē Dhāraṇimudrō nāma samādhīḥ Tatra katamō=sampra*]mōśhō
nāma samādhir Yyatra samādhau sthitvā sarvbasamādhī[n na] sampramōsha-
yaty a¹⁹[yam uchyatē=sampramōshaḥ samādhīḥ Tatra katamaḥ Sarvbadharma-
samavasaraṇasāgaramudraḥ samādhir Ya*]tra samādhau sthitvā samādhayaḥ
saṃgraha[ni] samavasaraṇaṃ gachcha[ni*]ty ayam uchya²⁰[te Sarvbadharmasa-
mavasaraṇasāgaramudraḥ samādhīḥ Tatra katama Ākāśaspharaṇō nāma samā-
dhir Yatra*] samādhau sthitvā sarvbasamādhīn ākāśaspharaṇatāyā spharyaty ayam
uchya²¹[tē Ākāśaspharaṇō nāma samādhīḥ Tatra katamō Vajramaṇḍalō nāma
samādhir Yatra samādhau sthitvā sa*]rvbasamādhīnā maṇḍalam dhārayaty ayam
uchyatē Vajramaṇḍalaḥ samā²²[dhīḥ Tatra katamō Rajōjahō nāma samādhir
Yatra samādhau sthitvā sarvbaklēśanimitāni jahāty ayam*]uchyatē Rajōjahāḥ
samādhīḥ Tatra katamō Vairōchanō nāma samādhi²³[r Yatra samādhau sthitvā
sarvbasamādhīn avabhāsayaty ayam uchyatē Vairōchanō nāma samādhīḥ Tatra
katamō=*]nēśhō nāma [samādhi Yatra samādhau sthitvā na sam]ādhe kaṇ
²⁴[chid dharmam ēśhatē ayam uchyatē=nēśhaḥ samādhīḥ Tatra katamō=nikētaasthitaḥ
samādhir Yatra samādhau*] na [kaṇchid dharmam nikētaasthitaṃ samanupaś-
yaty ayam uchya[ni]kētaasthitaḥ] sama²⁵[dhīḥ Tatra katamō Nīśchittaḥ samā-
dhir Yatra samādhau na chittaṃ na chaitasikā dharmāḥ pravarttante=yam
uchyatē Nīśchittaḥ samādhīḥ Tatra katamō Vi*]malapradīpō [nāma samādhir
Yya]tra sa²⁶[mādhau sarvbasamādhīnāṃ vimalapradīpaṃ karōty ayam uchyatē
Vimalapradīpaḥ samādhīḥ Tatra katamō=nantaprabhaḥ samādhir Yatra samā-
dhau*] sthitvānantāṃ prabhāṃ karōty ayam uchyatē=na²⁷[ntaprabhō nāma
samādhīḥ Tatra katamaḥ Prabhākarō nāma samādhir Yatra samādhau sthitvā
sarvbadharmāṇāṃ prabhāṃ karōty ayam u*]chyatē Pra[abhākarāḥ samādhīḥ]
Tatra katama Sa²⁸[mantāvabhāsaḥ samādhir Yasya samādhēḥ saṃpratīlanibhāt
sarvbasamādhīmukhāny avabhāsayaty ayam uchyatē Samantāvabhāsaḥ sa*]-
mādhi. Tatra katama samādhi Śuddhasārō nāma

(One folio missing.)

Bidyabinod Pl. II, Fig. 3—4, Ad 240a2—243a3. P 202.1—203.10, S 1421.21—1425.11, not in A.

[Tatra katamō Vishayatīrṇṇō ¹nāma samādhir Yatra samādhau sthitvā sarvbāsamādhīnāṃ viśayaṃ samatikkrāmaty ayam uchyatē Viśayatīrṇṇō nāma samādhīḥ Tatra katamaḥ*] Sarvbaḡasaṃchayaḡatō nāma samādhīḥ ²[Yatra samādhau sarvbadharmāṇāṃ sarvbāsamādhīnāṃ cha ḡaṇasaṃchayaṃ anuprāpṇōty ayam uchyatē Sarvbaḡasaṃchayaḡataḥ samādhīḥ*] Tatra katama Sthitaniśchittō nāma samādhir Yyatra ³[samādhau sthitvā sarvbāsamādhīshu chittāṃ na pravarttatē=yam uchyatē Sthitaniśchittaḥ samādhīḥ Tatra katamaḥ Śubhapushpitaśuddhīḥ samā*]dhir Yyatra samādhau sthitvā sarvbāsamādhīnāṃ śubha-⁴[pushpitaśuddhīṃ pratilabhatē=yam uchyatē Śubhapushpitaśuddhīḥ samādhīḥ Tatra katamō Bōdhyaṅgavatī samādhir Yatra samādhau sthitvā*] sarvbāsamādhī-⁵[bhyah] sapta bōdhyaṅgāṇi pratila*⁶[bhatē=yam uchyatē Bōdhyaṅgavatī samādhīḥ Tatra katamō=nantapratibhānaḥ samādhir Yatra sarvbāsamādhīshv ananta*]-⁷pratibhānata(ā)ṃ prati[labhatē=yam uchyatē]tē=na[ntapratibhānaḥ sa*⁸[mādhīḥ Tatra katamō=samasamaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīshv-asamasamatāṃ pratilabhatē*] ayam uchyate=sama[samaḥ samādhīḥ] Tatra katama [Sarvbadha]mātikkrā⁹[maṇō nāma samādhir Yatra samādhau sthitvā sarvbatraidhātukaṃ samatikkrāmaty ayam uchyatē Sarvbadharmāti*]kkramaṇaḥ samādhīḥ Tatra katama Paicchehhēdakarō nā[ma samādhīr Yya*¹⁰[tra samādhau sthitvā sarvbadharmāṇāṃ sarvbāsamādhīnāṃ cha paicchehhēdam paśyaty ayam uchyatē Paicchehhēdakarō nāma*] samādhī. Tatra katamō Vimativikiraṇō nāma samādhir Yyatra samādhau sarvbāsamādhīvimatikiraṇaṃ prāpṇōty ayam uchyatē Vimativikiraṇaḥ Tatra katamō Niradhi*¹¹shthānō nāma samādhir Yyatra samādhau sthitvā sarvbadharmāṇāṃ sthānaṃ na samanupa¹²[śyaty ayam uchyatē Niradhiśthānaḥ samādhīḥ Tatra katama Ēkavyūhō nāma samādhir Yatra samādhau*] sthitvā na kaśyachid dharmasya dbayaṃ samanupaśyaty ayam uchyatē. Ēkavyūhaḥ ¹³[samādhīḥ Tatra katama Ākārahīnirhāraḥ samādhir Yatra samādhau sthitvā sarvbadharmāṇāṃ ākāranirhāraḥ*] na samanupaśyaty ayam uchyatē hy Ākārahīnirhāraḥ samādhīḥ Tatra kata¹⁴[ma Ēkākarō nāma samādhir Yatra samādhau sthitvā sarvbāsamādhīnāṃ ākāraṃ na samanupaśyaty a*]yam uchyatē Ēkākaraḥ samādhī Tatra katamā(a) Ākākararō nāma samādhī ¹⁵[Yatra samādhau sthitvā sarvbāsamādhīnāṃ adbayaṃ samanupaśyaty ayam uchyatē Ākākararaḥ sa*]mādhīḥ Tatra katama Nirvbedi(dhi)kasarvababhavatalavikiraṇō nāma samādhir Yya¹⁶[tra samādhau sthitvā sarvbāsamādhīnāṃ nairvbedhika-jñānaṃ anupraviśati yasyānupravēśāt kañchid dha*]rmaṃ na pratividhyaty ayam uchyatē Nirvbedhikasarvababhavatalavikiraṇaḥ samādhī. ¹⁷[Tatra katamaḥ Saṃkētarutapravēśaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīnāṃ saṃkētarutā*]ṇi praviśaty [!] ayam uchyatē Saṃkētarutapravēśaḥ samādhīḥ Tatra katamō Ghōshava¹⁸[tīgirakṣharavimuktaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīnāṃ gīrghōśhākṣharavimuktāṃ sama*]nupaśyaty ayam uchyatē Ghōshavatiśi(gi)rākṣharavinirmuktaḥ samādhīḥ Tatra katamō ¹⁹[Jvalanōlkaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīnāṃ tējasāvabhāsayaty ayam u*]chyatē Jvalanōlka samādhī. Tatra katamō Lakṣaṇapariśōdhanō nāma samādhir Yyatra ²⁰[samādhau sthitvā sarvbāsamādhīnāṃ lakṣaṇāṇi pariśūdhyaṃtē=yam uchyatē

Lakṣhaṇapariśōdhanāḥ samādhīḥ*] Tatra katamō=nabhilakṣhō nāma samādhir Yyatra samādhau sthitvā sarvbasamādhīn am⁶⁵[nabhilakṣhitān samanupaśyaty ayam uchyatē=nabhilakṣhaḥ samādhīḥ Tatra katamaḥ Sarvbākāravarōpētaḥ sam*]-ādhir Yyatra samādhau sthitasya sarvbasamādhayaḥ sarvbākāravarōpētā bhavaṁ⁶⁶[ty ayam uchyatē Sarvbākāravarōpētaḥ samādhīḥ Tatra katamaḥ Sukhaduḥkhanirabhinandanāḥ samādhī*]r Yyatra samādhau sthitvā sarvbasamādhīḥ sukhaduḥkhaṁ samanupaśyaty ayam uchya⁶⁷[tē Sukhaduḥkhanirabhinandanō nāma samādhīḥ Tatra katamō=kṣhayākārō nāma samādhir Yatra samādhau*] sthitvā sa[mādhīnām kṣha]yaṁ na samanupaśyaty ayam uchyatē=kṣhayākārāḥ sa⁶⁸[mādhīḥ Tatra katamō Dhāraṇīpadhō nāma samādhir Yatra samādhau sthitvā sarvbadhāraṇīr dharayaty aya*]m uchyatē [Dhāraṇī]padhaḥ samādhī. Tatra katama Samyaktvamithyātvasarvbaṁ⁶⁹[grasaṇaḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām samyaktvamithyātvaṁ na samanupaśyaty ayam uchyatē Samyak*]tvamithyātvasarvba[samgrasaṇaḥ samādhī] Tatra [katamō] Rōdhanirōdha⁷⁰[praśamanaḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām rōdhanirōdhaṁ samanupaśyaty ayam uchya⁷¹tē Rōdhanī*]-rōdhappraśa[mana samādhī Tatra katamō] hy Avirōdhāpratirōdha⁷²[samādhir Yatra samādhau sthitvā sarvbasamādhīnām avirōdhāpratirōdhaṁ samanupaśyaty ayam uchyatē=virōdhāpratirōdhaḥ samādhīḥ Tatra*] katamō Vimalaprabhō nāma samādhir Yya⁷³[tra samādhau sthitvā sarvbasamādhīnām prabhāmaṇḍalaṁ nōpalabhatē=yam uchyatē Vimalaprabhaḥ samādhīḥ Tatra katamaḥ Śāravatī sa*]-mādhir Yyatra samādhau sthitvā sarvbasamādhīnām asā⁷⁴[raṁ samanupaśyaty ayam uchyatē Śāravatī samādhīḥ Tatra katamaḥ Paripūrṇachandravimalaḥ samādhir Yyatra samādhau sarvbasamādhā*]yaḥ paripūrṇā bhavanti tadyathā pañchadaśyām⁷⁵ [chandrmaṇḍalaṁ ayam uchyatē Paripūrṇachandravimalaḥ samādhīḥ Tatra katamō Mahāvīyūhō nāma samādhir Yatra samādhau sthitvā sa*]rvbasamāda(dha)yō mahāvīyūhasamanvāgatā

Bidyabinod Pl. III, Fig. 1—2, Ad 243a3—246b1, P 203.10—205.10, S 1425.11—1430.11; not in A.

[bhavanty=ayam uchyatē Mahāvīyūhaḥ samādhīḥ Tatra katamaḥ Sarvbākāraprabhākārō nāmā samādhir Yatra samādhau sthitvā sarvbasamādhīn sarvbadhar*] māmś chāvabhāsayatē=yam uchyatē Sarvbā²[kāraprabhākaraḥ samādhīḥ Tatra katamaḥ Samādhisamataḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām anuvikṣhēpam ēkāgratām u*]palabhatē=yam uchyatē Samādhisamataḥ nā³[ma samādhīḥ Tatra katamō=rajōvirajaḥ samādhir Yatra sarvbasamādhīn niḥklēśān karōty ayam uchyatē=rajōvirajaḥ samādhīḥ Ta*]tra katamō hy Araṇasaraṇasarvbasamavasara⁴[nō nāma samādhir Yatra samādhau sthitasya sarvbasamādhayō na raṇanty ayam uchyatē=raṇasaraṇasarvbasamavasaraṇō*]nāma samādhīḥ Tatra katamō=ni[laṁbh]janikētani⁵[rataḥ samādhir Yatra samādhau sarvbasamādhīnām ālayam nōpaity ayam uchyatē=ilaṁbhanikētanirataḥ samādhī*]ḥ Tatra katama[s Tathatāsthitanīschittō] nāma samā[dhir Yya]tra samā⁶[dhau sarvbasamādhīnām tathatā na nivarttatē=yam uchyatē Tathatāsthitanīschittaḥ samādhīḥ Tatra kathamaḥ Kāyakali*]samprathamānō(mathanō) nā[ma samādhir Yyatra] samā[dhau sthitvā sa]rvbasamā⁷[dhīnām kāyaṁ nōpalabhatē=yam uchyatē Kāyakalisamprathamānō nāma samādhīḥ. Tatra katamō Vākkali*]vidhvainsana-

gaganakalpō nāma samādhir Yyatra samādhau sthitvā sarvba⁹[samādhīnām vākkarma nōpalabhatē-yam uchyatē Vākkalividhvaṃsanagaganakalpāḥ samādhīḥ Tatra katama Ā*]kāśasaṅgavimuktanirupalēpō nāma samādhir Yyatra samādhau sthitvā⁹[sarvbadharmanirupalēpatāṃ anuprāpnōty ayam uchyatē Ākāśasaṅgavimuktanirupalēpāḥ samādhīḥ*] Idam Subhūtē bōdhisatvasya mahāsatvasya prajñāpāramitāyām charatō ma¹⁰[hāyānam

Samādhīparivarttō nāmnā pañchadaśaḥ*].

Punar aparāṃ Subhūtē bōdhisatvasya mahāsatvasya mahāyānaṃ¹¹[yaduta chatvāri smṛityupasthānāni. Tatra katamaṃ kāyasmṛityupasthānam. Iha Subhūtē bōdhisatvō mahāsatvō*] hy ādhyātmē kāyē kāyānudarśī viharati. na cha kāva-¹²[gatān vitarkān vitarkayaty ātāpī saṃprajānaḥ smṛitimāṃ vinīya lōkē=bhidhyādaurmanasyē bahirdhākāyē kāyānupaśyī viha*]raty ādhyātmabahirdhē kāyē kāyānupaśyī viharati na cha¹³[kāyagatān vitarkān vitarkayaty ātāpī saṃprajānaḥ smṛitimāṃ vinīya lōkē=bhidhyādaurmanasyē*] ādhyātmāsu vēdanāsu chittē dharmēṣu dharmānupaśyī viharaty ātāpī¹⁴[saṃprajānaḥ smṛitimāṃ vinīya lōkē=bhidhyādaurmanasyē bahirdhēṣu dharmānupaśyī viharaty ātāpī saṃ*]-prajānaḥ smṛitimāṃ vinīyābhidhyālōkēdaurmanasyē [!] ādhyātmabahirdhēṣu dharmā¹⁵[nupaśyī viharaty ātāpī saṃprajānaḥ smṛitimāṃ vinīya lōkē=bhidhyādaurmanasyē. Kathaṃ Subhūtē*] bōdhisatvō mahāsatvō=dhyātmē kāyē kāyānupaśyī viharati. Iha Subhūtē¹⁶[bōdhisatvō mahāsatvas charamāṇas charamīti prajānāti. sthitaḥ sthitō=smṛiti prajānāti. nishaṇṇo ni*]shaṇṇa-m-asmi prajānāti śāyāna [śāyāna-m-asmi prajānāti]ti yathā ya¹⁷[thā khalu punar aśya kāyaḥ sthitas tathā tathainaṃ prajānāti. Ēvaṃ khalu Subhūtē bōdhisa*]tvō mahāsatvō=dhyātmēkāyē kāyānupaśyī viharaty ātāpī saṃprajānaḥ¹⁸[smṛitimāṃ vinīya lōkē=bhidhyā daurmanasyē. Punar aparāṃ Subhūtē sa bōdhisatvō=bhikkrama-pra*]tikkramasāṃprajānachārī bhavaty ālōkitavilōkitasaṃprajānachārī bhava¹⁹[ti saṃghātipiṇḍapātaachīvaradhāraṇē aśitapītakhādītāsvāditaśayitanidrāprativinōdi*]tō gatāgata sthitanīshaṇṇō svapna-jāgarita bhāshitatushṇībhāvasaṃjānya-²⁰[pratisaṃlāyanē saṃprajānachārī bhavati. Ēvaṃ Subhūtē bōdhisatvō mahāsatvaḥ prajñāpāramitē*]yām charamāṇō=dhyātmē kāyē kāyānupaśyī viharati tach chānupalambha²¹[yōgēna Punar aparāṃ Subhūtē bōdhisatvō mahāsatvaḥ prajñāpāramitāyām charamāṇaḥ smṛita āśvasiti smṛit*]āśvasatimāni sa praśvasati sa dīrgha vā śvasiti dīrghā(a)m vāśvasa²²[ti dīrgham vā praśvasiti praśvasimi dīrgham śvasimi dīrgham āśvasimi dīrgham praśvasimīti prajānāti sa hira*]sya vāśvasati hrasvam āśvasimīti prajānāti: [hrasvam vā praśvasa]-²³[ti hrasvam praśvasimīti prajānāti. Tadyathāpi Subhūtē kumbhakārah kumbhakārāntēvāsī vā dīrgham āvidhyān dīrgham*] āvidhyānti prajānāti hrasvam vā prativi[dyaṃ āvidyam] hrasvam pra²⁴[tividhyānti prajānāti ēva ēva Subhūtē bōdhisatvō mahāsatvaḥ smṛitō vāśvasitaḥ smṛitō vā praśva*]sitō. dīrgham āśvasiti dīrgham āśvasimīti prajānāti dī²⁵[rgham praśvasan dīrgham praśvasimīti prajānāti hrasvam āśvasan hrasvam āśvasimīti prajānāti hrasvam praśvasan hrasvam praśvasimīti pra*]jānāti. Ēvaṃ hi Subhūtē bōdhisatvō mahā²⁶[satvō=dhyātmakāyē kāyānupaśyī viharaty ātāpī saṃprajānaḥ smṛitimāṃ vinīya lōkē=bhidhyādaurmanasyē. Punar aparāṃ Subhūtē*] bōdhisatvō mahāsatva imam ēva kāyaṃ dhā²⁷[tuśō pratyavēkshatē asty asmiṃ

prithivīdhātur abdhātus tējōdhātur vāyudhātuḥ. Tadyathāpi Subhūte dakshō gōghnō vā g*]ōghnāntēvāsī vā tikshṇēna śastrēṇa gām van(va)dhyā ¹⁴[dgām hatvā cha chatvāri phalakāni kuryāt chatvāri phalakāni cha kṛtvā pratyavēkshatē sthitō vāthavā nishaṇṇaḥ ēvam ēva Subhūte*] bōdhisatvō mahāsatvaḥ prajñāpāramitāyām

(One folio missing.)

Bidyabinod Pl. III, Figs. 3-4, Ad 249b5—253a1 ; P 207.1—209.9, S 1434.15—1441.22 : not in A.

[Punar aparām Subhūte bōdhisatvō mahāsatvō yadā paśyati śivapathikāyām asthīny anēkavarṇāni nīlāni kapōtavarnāni ¹chūrṇakajātāni prithivyām pāṁsunā samasamīkṛitāni sa imam ēva kāyam tatrōpasamharati Ayam api kāya ēvanidharmā ēvanipra*]kāra ētāyā [dharmatā]yā hy aparimuktaḥ ²[ēvam khalu Subhūte bōdhisatvō mahāsatvō adhyātmakāyē ēvam bahirdhākāyē ēvam adhyātmabahirdhākāyē kāyānupaśyī viharaty ātā*]pī samprajānyaḥ ! smṛitimām vinīyābhidyā³[daurmanasyē. ēvam vēdanāyām chittē dharmēshu dharmānupaśyī viharaty ātāpī samprajānaḥ smṛitimām Idam api Subhūte bōdhisatvasya*] mahāsatvasya mahāyānam. Punar aparām Su⁴[bhūte bōdhisatvasya mahāsatvasya mahāyānam yaduta chatvāri samyakprahāṇāni Katamāni chatvāri Iha Subhūte bōdhisatvo=utpannānām*] pāpakānām(m=a)kuśālānām ! dharmānām a-⁵[nutpādāch chhandam janayati vyāyachchhatē chittam pragrihṇāti samyak pradadhāty utpannānām pāpakā kuśālānām dharmānām*] prahāṇāch chhandam [janayati vyāyā]mati chittam [parigrihṇāti] sa⁶[myak pradadhāty anutpannānām kuśaladharmānām utpādāch chhandam janayati vyāyachchhatē vīryam ārabhatē chittam pari*]grihṇāti [samyak pradadhāty utpannānām ku]śala[dharmānām sthita]yē ⁷[bhūyōbhāvāya. asaṁpramōshāya. aparihāṇāya. paripūrayē chhandam janayati vyāyachchhatē vī*]ryam ārabhatē chittam parigrihṇāti samyak pradadhāti ta[ch chānupalam]bha⁸[yōgēna Idam api Subhūte bōdhisatvasya mahāsatvasya mahāyānam. Punar aparām Subhūte*]tē bōdhisatvasya mahāsatvasya mahāyānam yad idam chatvāra ṛiddhipādām(dāḥ) ⁹[katamē chatvāraḥ Iha Subhūte chhandasamādhiprahāṇasamānskārasamanvāgatam ṛiddhi*]pādām bhāvayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargapa¹⁰[rītām Vīryasamādhiprahāṇasamānskārasamanvāgatam ṛiddhipādām bhāvayati Chittasamādhiprahāṇasamānskāra*]samanvāgatam ṛiddhipādām bhāvayati Mīmāmsasamādhiprahāṇasamānskā¹¹[rasamanvāgatam ṛiddhipādām bhāvayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargapa*]rītām tach chānupalambhayōgēna Idam api Subhūte bōdhisatvasya mahā¹²[satvasya mahāyānam Punar api Subhūte bōdhisatvasya mahāsatvasya mahāyānam yaduta pañchēndri*]yāni Katamāni pañcha Tadyathā śradh(ddd)ēndriyam vīryēndriyam smṛitēndriyam samādhēndri¹³[yam prajñēndriyam. Idam api Subhūte bōdhisatvasya mahāsatvasya mahāyānam tach chānupalambhayō*]gēna Punar aparām Subhūte bōdhisatvasya mahāsatvasya mahāyānam ya¹⁴[duta pañcha balāni. Katamāni pañcha. Śradhdhābalam vīryabalam smṛitibalām samādhibalam pra*]jñā[balam Idam api Subhūte bōdhisatvasya mahāsatvasya mahāyānam tach chā¹⁵[nupalambhayōgēna Punar aparām Subhūte bōdhisatvasya mahāsatvasya mahāyānam yaduta sapta*] bōdhyāṅgāni Katamāni sapta Iha Subhūte bōdhisatvō mahāsatvō

smṛiti^{b2}[sambōdhyāṅgaṁ bhāvayati vivēkaṁśrītaṁ virāgaṁśrītaṁ nirōdhaṁśrītaṁ
vyavasargapariṇataṁ Dharmapra*]vichayasambōdhyāṅgaṁ Vīrya Prīti Prasrab-
dhi Samādhi U]ēkshāsambōdhyāṅgaṁ bhā^{b3}[vayati vivēkaṁśrītaṁ virāgaṁśrī-
taṁ nirōdhaṁśrītaṁ vyavasargapariṇataṁ tach chānupalaṁbhayōgē*]na Idam
Subhūtē bōdhisatvasya mahāsatvasya mahāyānam. Punar apa^{b4}[raṁ Subhūtē
bōdhisatvasya mahāsatvasya mahāyānaṁ yadutāryāśtāṅgamārgaḥ Katama āryā-
śtāṅgamārgaḥ Samyagdrī*]śtīḥ samyaksaṁkalpa[h] samyagvāk samyakkarmān-
taḥ samyagājīvaṁ samyagvyā^{b5}[yāmaḥ samyaksmṛitīḥ samyaksaṁmādhīḥ tach
chānupalaṁbhayōgēna. Idam api Subhūtē bōdhi*]satvasya mahāsatvasya mahā-
yānam. Punar aparāṁ Subhūtē bōdhisa^{b6}[tvasya mahāsatvasya mahāyānaṁ
yaduta trayō vimōkshamukhasamādhayaḥ Katamē trayah Śūnyatāsa*]mādhīḥ
ānimittaṁ samādhīḥ Apraṇiditaṁ[!] samādhīḥ Tatra katamā Śūnyatāsa^{b7}[mādhīḥ
Śūnyān dharmān pratyavēkshamāṇasya Śūnyatāvīmōkshamukham Animittān dhar-
mān pratyavēkshamāṇasya Animitta*]vimōkshamukham Anabhisaṁskārasaṁskāro-
praṇidhitaṁ vimōkshamukham Ida^{b8}[m api Subhūtē bōdhisatvasya mahāsatvasya
mahāyānaṁ. Ītēshu trishu vimōkshamukhēshu śikshitavyaṁ. Punar aparāṁ
Subh*]ūtē bōdhisatvasya mahāsatvasya mahāyānaṁ [yaduta]-m-ēkā^{b9}[daśa jñānā-
ni Katamāny ēkādaśa duḥkhajñānaṁ. pēyālaṁ. yāvat kshayaajñānam anutpādayajñānaṁ
dharmajñānam anvayaajñānaṁ*] samvṛitijñānaṁ [parachittaajñā]nāṁ yathōktaṁ
[jñānam iti Ta]tra ka^{b10}[tamaṁ duḥkhajñānaṁ Yad duḥkhasyānutpādayajñānam
idam uchyatē duḥkhajñānaṁ Tatra katamaṁ samudayaajñānaṁ Yat samuda*]-
yasya prahāṇajñānaṁ [Katamaṁ] nirōdhaajñānaṁ Ya[d duḥ]khasya ^{b11}[nirōdha-
jñānaṁ Katamaṁ mārgajñānaṁ Yad āryāśtāṅgamārgajñānaṁ Katamaṁ ksha-
yajñānaṁ Yad rāgadvēśhamōhakshayaajñānaṁ [Katamaṁ*] anutpā la*]jñānaṁ [Yad
bhavagatyanutpāda]jñāna : Katamaṁ dharmajñā^{b12}[naṁ Yat pañchānāṁ skandhā-
nām aprakṛitiparichchēdajñānaṁ Katamaṁ anvayaajñānaṁ Yach chakshur anityaṁ
śrōtraṁ ghrāṇaṁ jihvā kāyō manō-nityaṁ iti jñānaṁ*] pēyālaṁ yāvad dharmā
anityā i^{b13}[ti jñānaṁ yāvat pratītyasamutpādō=nitya iti jñānaṁ idam uchyatē=
nvayaajñānaṁ Katamaṁ parachittaajñānaṁ Yat parasatvānāṁ para*]pudgalānāṁ
chētasaiṣa chittai(ē) chaitasikēshu dha^{b14}[rmēshu cha jñānaṁ Katamaṁ samvṛiti-
jñānaṁ Yat pratipajjñānaṁ Katamaṁ yathōktaajñānaṁ Yat tathāgatasya sarv-
bā-kārajñātājñānaṁ Idam api*] Subhūtē bōdhisatvasya mahāsatvasya ma-

Bidyabinod Pl. IV, Fig. 1-2. **Ad** 253a1—258b4, **P.** 209.10—211.13, **Ś** 1442.1—1448.17; not in **A.**

¹[hāyānaṁ tach chānupalaṁbhayōgēna. Punar aparāṁ Subhūtē bōdhisat-
vasya mahāsatvasya mahāyānaṁ yaduta trīṇīndriyāṇi Katamāni trīṇy Anājñ*]-
ātanaṁ ājñāsyāmīndriyam. ājñēndriya²[m ājñātāvīndriyam Tatra katamaṁ anā-
jñātam ājñāsyāmīndriyam Yad anadhigataśikshānāṁ pudgalānāṁ śraddhēndriyam
vīryēndriyam smṛitīndriyam*] samādhēndriyam prajñēndriyam iti Tatra kata¹[maṁ
ājñēndriyam Yach chhaikshānāṁ pudgalānām ājñātavatāṁ śraddhēndriyam
vīryēndriyam smṛitīndriyam samādhēndriyam prajñēndriyam idam uchyatē*]
ājñēndriya. Tatra katamaṁ ājñātāvīndri⁴[yam Yad asaikshānāṁ pudgalānāṁ
tadyathārhatāṁ pratyēkabuddhānāṁ bōdhisatvānāṁ tathāgatānām arhatāṁ sam-
yaksaṁbuddhānāṁ śraddhēndriyam*] [vīryēndriyam smṛitīndri]yam samādhēnd-
riya prajñēndri⁵[yam idam uchyatē ājñātāvīndriyam. Idam api Subhūtē bōdhi-

satvasya mahāsatvasya mahāyānam. tach chānupa*)lambhayōgēna [Punar aparaṁ Subhūtē bōdhisatvasya] mahā⁶[satvasya mahāyānam yaduta trayah samādhayah. Katamē trayah Savitarkaḥ savichārah samādhiḥ avita*)rkō vichāramātraḥ [samādhiḥ avitark]āvichā[rah samādhiḥ] Tatra ka⁷[tamaḥ savitarkaḥ savichārah samādhiḥ Viviktaṁ kāmair viviktaṁ pāpakair akuśalair dharmair savitarkaṁ savichā*)raṁ vivēkajaṁ prītisukhaṁ prathamam dhyānam ayam uchyatē [savitarkaḥ sa]vi⁸[chārah samādhiḥ. Tatra katamo=vitarkō vichāramātraḥ samādhiḥ Prathamadhyānasya dvitīyadhyā*)nasya yā[m*]tarikāyam uchyatē= vitarkō vichāramātraḥ samādhiḥ Tatra ka⁹[tamō=vitarkāvichārah samādhir. Dvitiyadhyānād ārabhya yāvan naiva samjñā nāsamjñāyam uchyatē= vitarkā*) vicharasamādhir. Idam api Subhūtē bōdhisatvasya mahāsatvasya mahā¹⁰[yānam. Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta daśānusmṛitayah Ka*)tamā daśa Tadyathā buddhānusmṛiti dharmānusmṛiti saṁg(gh)ānusmṛiti. śīlānusmṛi¹¹[ti tyāgānusmṛiti dēvatānusmṛiti udvēgānusmṛiti kāyagatānusmṛiti ānāpānānusmṛi*)ti. maraṇānusmṛitir. Idam api Subhū[tē*) bōdhisatvasya mahāsatvasya mahāyānam ¹²[tach chānupalambhayōgēna. Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta*) chatvāri dhyānāni chatvāry apramāṇāni. chataśra ārūpyasamāpattayah ¹³[aṣṭau vimōkṣhā navānupūrvbavihārasamāpattayah. Idam api Subhūtē bōdhisatvasya mahāsatvasya ma*)hāyānam tach chānupalambhayōgēna. Punar aparaṁ Subhūtē bōdhisatvasya ¹⁴[mahāsatvasya mahāyānam yaduta daśa tathāgatabalāni. Katamāni daśa. Iha bōdhisatvō mahāsatva*) pudgalānām sthānam cha sthānatō yathābhūtaṁ pra[jānītē]-sthānam chāsthānatō ¹⁵[yathābhūtaṁ prajānītē. atī-tānāgatapratyutpannānām karmaṇām karmasamādānānām cha sthānatō vipā*)kaṁ yathābhūtaṁ prajānītē anēkadhātuṁ nānādhātu lōkaṁ yathābhū-¹⁶[taṁ prajānītē parasatvānām parapudgalānām nānādhimuktikatām yathābhūtaṁ prajānītē. para*)satvānām parapudgalānānim indriyaparāparatē yathābhūtaṁ prajānītē ¹⁷[sarvbatragāminīm pratipadam yathābhūtaṁ prajānītē. parasatvānām parapudgalānām*) bōdhyānga dhyāna vimōkṣha samādhi samāpattayah saṁklēśa vyavadh(d)āna vyūsthāna[!]: jñā¹⁸[nam yathābhūtaṁ prajānītē. sō-nēkavidham pūrvbanivāsam anusmarati. sa divyēna chakshushā chyutyutpāda*)-jñānam yathābhūtaṁ prajānītē. āsravānām kṣhayād anāsravi vi(chē)tōvi¹⁹[muk-tiṁ prajñāvimuktiṁ dṛiṣṭa ēva dharmē svayam abhijñāya sākṣhātkrītōpasamipadya viharati kṣhīṇā mē jā*)tir ushitaṁ mē brahmachāryam kṛitaṁ mē karaṇīyam nāparam asmād bhavaṁ prajā²⁰[nāmi. tach chānupalambhayōgēna Idam api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam. Puna*)r aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yad idam chatvā²¹[ri vaiśāradyāni Katamāni chatvāri Samyaksambuddhasya mē pratijānataḥ. Imē dharmā nābhisaṁbuddhā iti śramaṇō*) vā brāhmaṇō vā dēvō vā Mārō vā Brahmā vā kaśchid vā pudga[la*)]lōkē sa²²[ha dharmēna chōdayēd iti nimittam ētan na samanupaśyāmi. idam atra nimittam na samanupaśya*)mānaḥ kṣhēmaprāptaś cha viharāmy abhayaprāptaś cha viharāmi vaisā²³[radyaprāptaś cha viharāmi. ārshabham udāraṁ sthānam prajānāmi parishadgataḥ samyak siṁhanādam nadāmi brāhmaṇ chakra*)m pravarttayāmy a[pravarttitaṁ śrama]-ṇena [vā brāhma]ṇena vā ²⁴[dēvēna vā Mārēna vā Brahmaṇā vā kēnachid

vā lōkē saha dharinēṇa Kshīṇāsraṇasya mē pratiṇānataḥ Imē āsraṇā*] na pari-
kshī [ṇā ity atra bata mē ka]śchich chhramaṇō vā brāhmaṇō vā ^{b11}[dēvō
vā Mārō vā Brahmā vā kaśchid vā pudgalalōkē yāvat saha dharmēṇa. Yē
tvayāntarāyikā dharmā ākhyātās tē pratisēvyamānā a*]lam antarāyāya nēdaṁ
sthānaṁ vidyatē ⁱ¹²[ti mē śramaṇō vā brāhmaṇō vā dēvō vā Mārō vā
Brahmā vā kaśchid vā pudgalalōkē saha dharmēṇa chōdayēd iti nimittam idaṁ
h*]y ahaṁ na samanupaśyāmīdaṁ chāhaṁ nimitta[m na*]sa ^{b13}[manupaśyamānaḥ
kshēmaprāptō viharāmy abhayaṇprāptaḥ pēyālaṁ yāvat saha dharmēṇa Yā tvayā
pratipad ākhyātā āryaniryāṇikā niryā*]ti tatkarasaya samyagduḥkhakshayaṇya
tām prati ^{b14}[padyamānō niryāyāt samyagduḥkhakshayaṇyēti nēdaṁ sthānaṁ
vidyatē ity atra bata mē pēyālaṁ yāvat saha dharmēṇa. Idaṁ apī Subhūtē
bōdh*]isatvasya mahāsatvasya mahāyānaṁ praśi-

(12—14 folios missing.)

Bidyabinod Pl. IV, Figs. 3-4, Ad 293a3-296a7, P 229.16-231.18, S 1508.20-1530.15; b 11 ff. cf. A 24-5.

[ēvaṁ asaṁvidyamānēṣhu sarvbadharmēṣhu katamō dharmah katamēna
¹dharmēṇa niryāsyati. tat kasmād dhētōḥ tathā hi Subhūtē ātmā nōpalabhyatē
ātmanō=tyantaviśuddhitām upādāya. ēvaṁ yāvat satva*]jīvajānakapaśyakasya
dharmadhātur nō²[palabhyatē hy atyantaviśuddhitām upādāya. tathatā nōpala-
bhyatē bhūtakoṭīr nōpalabhyatē hy atyantaviśuddhitām upādāya*] achintya-
dharmadhātuḥ nōpalabhyatē hy atyantavi³[śuddhitām upādāya skandhadhātvāya-
tanāni nōpalabhyantē=tyantaviśuddhitām upādāya pratītyasamutpādō nōpala-
bhyatē=tyantavi*]śuddhitām upādāya [tathā] dā[napāram]itā ⁴[śīlapāramitā
vīryapāramitā kshāntipāramitā dhyānapāramitā prajñāpāramitā nōpalabhyatē=
tyantaviśuddhitām upādāyā*]dhyātmasūnyatā nōpa]labhyatē hy atyantaviśu-
⁵[ddhitām upādāya pēyālaṁ yāvad abhāvasvabhāvasūnyatā nōpalabhyatē hy aty-
antaviśuddhitām upādāya smṛityupa*]sthānāni [nōpalabhyantē hy atyantaviśud-
dhitām upādāyā]ya bōdhipakshikā dharmāḥ balāni vaiśāradyāni pratisaṁvidah
āvēdanikā buddhadharmāḥ srōtaāpannaḥ sakṛidāgāmī*] [anāgāmīḥ] pra[tyēka-
buddhaḥ tathā]gatō[=rthā samyaksambuddhō nō⁷[palabhyatē hy atyantaviśud-
dhitām upādāya tathā srōtaāpattiḥ phalaṁ pēyālaṁ yāvat sarvākārājñatā nōpa*]-
labhyatē hy atyantaviśuddhitām upādāya anutpādō nōpala⁸[bhyatē hy atyanta-
viśuddhitām upādāya tathā anirōdhaḥ asaṁklēśah. avyavadānaṁ anabhi*]-
saṁskārō nōpalabhyatē hy atyantaviśuddhitām upādāya pūrvbāntō nō⁹[pala-
bhyatē hy atyantaviśuddhitām upādāya tathāparāntō nōpalabhyatē tathāgatir
gatiḥ sthitiḥ chyutir upapa*]ttir nōpalabhyatē hy atyantaviśuddhitām upādāya.
hānir nōpa¹⁰[labhyatē vṛddhir nōpalabhyatē hy atyantaviśuddhitām upādāya
Kāśyānapalabdhēḥ sarvāṇi nōpalabhyatē Dharmadhā*]tvanupalabdhēr nōpala-
bhyatē tat kasmād dhētōr na hi Subhūtē dharmadhātva¹¹[nupalabdhēr dhar-
madhātur upalabhyatē tathānutpādānirōdhāsaṁklēśavyavadānānabhisamskāra-
tatha*]tābhūtakaṭṭyānapalabdhēr yāvat prajñāpāramitānupalabdhēr nōpala¹²[bhyatē
prajñāpāramitā. adhyātmasūnyatānupalabdhēr nōpalabhyatē adhyātmasūnyatā.
pēyālaṁ*] [yā]vad abhāvasvabhāvasūnyatānupalabdhēr nōpalabhyatē. smṛityu-
pasthānā¹³[nupalabdhēr nōpalabhyatē. pēyālaṁ yāvad aṣṭādaśāvēdanikabuddha-

dharmānupalabdhēr nōpalabhyatē*] srōtaāpannānupalabdhēr nōpalabhyatē piyālaṃ. Yāvat tathāgatānupa]¹⁴[labdhēr nōpalabhyatē śrōtaāpattiphalānupalabdhēr nōpalabhyatē yāvat sarvbākārajñātānu*]palabdhēr nōpalabhyatē anutpādānupalabdhēr nōpalabhyatē yāvad anabhisam]¹⁵[skārānupalabdhēr nōpalabhyatē anabhisamskāraḥ. pūrvbāntānupalabdhēr nōpalabhyatē yāvad vṛi*]ddhir nōpalabhyatē prathamabhūmyanupalabdhē nōpalabhyatē yāva daśamabhū]¹⁶[myanupalabdhēr nōpalabhyatē. Punar api bhūmyanupalabdhēr nōpalabhyantē daśabhūmayāḥ. Katamā daśa. Tadya*]thā Suklavipaśyanā bhūmir Gōtrabhūmiḥ [Āṣṭamakabhūmir Darśana]-¹⁷[bhūmis Tanūbhūmir Vitarāgabhūmiḥ Kritāvībhūmiḥ Pratyēkabuddhabhūmir Bōdhisatvabhūmi*]r[!] Sambuddhabhūmiri ti. Tatradhyātmasūnyatāyām prathamabhūmir nōpala]¹⁸[bhyatē. pēyālaṃ. yāvad abhāvasvabhāvasūnyatāyām prathamā bhūmir nōpalabhyatē. Ēvam adhyātmasūnya*]tāyām dvitīyā bhūmir nōpalabhyatē piyālaṃ tṛitīyā bhūmiḥ chaturth[ī]¹⁹[bhūmiḥ pañchamī bhūmiḥ shashṭhī bhūmiḥ saptamī bhūmir aṣṭamī bhūmir navamī bhūmir yāvad abhāvasvabhāva*]sūnyatāyām daśamā bhūmir nōpalabhyatē. Tat kasmād dhētōr. Na hi Subhūtē]²⁰[prathamabhūmyanupalabdhir upalabhyatē na nōpalabhyatē pēyālaṃ yāvan na daśamabhūmyanupalabdhir a*]tyantaviśuddhitām upādāya. Adhyātmasūnyatāyām satvapariṣākō]²¹[nōpalabhyatē pēyālaṃ yāvad abhāvasvabhāvasūnyatāyām satvapariṣākō nōpalabhyatē hy atyantavi*]śuddhi[tām u*]pādāya Adhyātmasūnyatāyā buddhakshētrapariśōdhanam nōpa]²²[labhyatē pēyālaṃ. yāvad abhāvasvabhāvasūnyatāyām buddhakshētrapariśōdhanam nōpalabhyatē hy atyantavi*]śuddhitām upādāya Adhyātmasūnyatāyā pañcha chakshūṃshi nōpa]²³[labhyantē. pēyālaṃ. yāvad abhāvasvabhāvasūnyatāyām pañcha chakshūṃshi nōpalabhyantē hy atyantaviśuddhitām upādāya*] Ēvam [hi] Subhūtē bōdhisatvō mahāsatvō=[nupalambhayō]-²⁴[gēna sarvbaddharmāṇām mahāyānēna sarvbākārajñātāyām niryāsyati*]¹

²⁵[Athāyushmām Subhūtir bhagavantam ētaḍ avōchat. Mahāyānam mahāyānam iti bhadanta bhagavann uchyatē. sadēva*]mā[nushāsuraṃ lōkam abhibhū]ya niryā]²⁶[syati tēnōchyatē mahāyānam iti. Ākāśasamam tad yānam. Tadyathāpy ākāśē=pramēyāṇām asamkhyēyānām satvānām avakāśa*]s tad anēna bhadanta bhagava ²⁷[paryāyēṇa idam mahāyānam. Tadyathāpi bhadanta bhagavann ākāśasya āgamō vā nirgamō vā sthānam vā nōpalabhyatē ēvam*] khalv asya bhadanta bhagavam ma]²⁸[hāyānasya naivāgamō na nirgamō na sthānam upalabhyatē. Tryadhvasamatāyānam idam yānam yad uta mahāyānam tasmād bhadanta*] bhagavaṃs tad yānam mahāyānam mahāyānam i-

Fol. 152, Ad 418b2-420b4; cf. A 50.17-20.

¹. bōdhisatva[m] mahāsatvam āgamyā daśānā kuśālānān dharmapathānām lōkē prādurbhāvō bhavati tatha chaturṇā dhyānānām: chaturṇāpramāṇānām ²[chātasṛiṇām ārū*]pyasamāpattinām lōkē prādurbhāvō bhavati Tathā dānapāramitāyā lōkē prādurbhāvō bhavati: Ēvam śīlapāramitāyā kshāntipāramitāyā vīrya³pāram[itāyā*] dhyānapāramitāyā prajñāpāramitāyā: lōkē prādurbhāvō bhavati Tathādhyātmasūnyatāyā lōkē prādurbh[āvō bh*]javati:

¹ b10 illegible in the plate. It contained a colophon, of which Bīdyabinod tried to make out [sa]māpta ē. . . [rivartti] . . . m[ēka]dasya. I can only see a subscribed ta, illegible traces of six or seven aksharas, and ma. . . dasya. The Tibetan colophon is theg- pa chen- pōhi saṅs- par hbyun- ba bstan-pahi lehu 18.

ēvaṃ yāva abhāvasvabhā⁴vaśūnyatāyā lōkē prādurbhāvō bhavati: Tathā
 chaturṇāṃ smṛityupasthānānā lōkē prādurbhāvō bhavati: piyāla yāva aṣṭādaśā-
 nāṃ āvēdanikānāṃ buddhadharmāṇā ⁵lōkē prādurbhāvō bhavati [sarvā] kā[ra*]
 jñatāyā lōkē prādurbhāvō bhavati: Punar apara bhaddhanta bhagavan bōdhi-
 satva mahāsatva:m āgamyā kṣatriyamahāśālānā lōkē prādurbhāvō: bhavati: ēvaṃ
 brāhmaṇamahā⁶śālānāṃ: gṛīhapattimahāśālānāṃ lōkē prādu[r]bhāvō*] bhavati:
 tathā rājñā chakkravarttīnā lōkē prādurbhāvō bhavati: tathā bhaddhanta bha-
 gavāṃ bōdhisatvām āgamyā cha⁷tumahārājikāyikā dēvā prajñāyantē ēvaṃ
 yā[vad*] akanisṭhā[!] dēvā prajñāyatē: tathā bhaddhanta bhagavām bōdhisatvā
 mahāsatvaṃ āgamyā srōttāpattiphalaṃ prajñā⁸yatē srōttāpanna prajñāyatē:
 ēva yāva arhatvaṃ prajñāyatē: arhā prajñāyatē pratyēkabōdhi prajñāyatē
 pratyēkabuddha prajñāyatē: tathā bhaddhanta bhagavām bō⁹dhisatva mahā-
 satvaṃ [āgamyā satvānām*] paripāka prajñāyatē: buddhakṣētrapariśōdhanam
 prajñāyatē: tathāgata: arhanta samyaksambuddhā lōkē prajñāyantē dharmacha-
 kkrapravarttanāni cha lōkē¹⁰ prajñāyatē: tathā buddharatnaṃ prajñāyatē: dhar-
 maratnaṃ prajñāyattē saṃgharatna prajñāyatē: tad anēna bhaddhanēna[!] bhaddhanta
 bhagavām paryāyēṇa bōdhisatvasya mahāsa¹¹tvasya sadēvamā-
 nushyāsūrēṇa lōkēna satataṃ rakṣhānuguptiṃ saṃvidhāsyāmi: Ēvaṃ uktō bha-
 gavām Śakkraṃ dēvēndraṃ ētaḍ avōchat Ēvaṃ ētta Kōśika tathā yathā
¹²yūyam vadatha: bōdhisatva Kōśikaṃ[!] mahāsatvaṃ āgamyā sarvbanirayā
 uchchhidyatē: tīryagyōni uchchhidyatē: yamalōka uchchhidyatē: pyāla yāva
 buddharatnasya lōkē prā¹³durbhāvō bhavati: ēvaṃ dharmaratnasya sagharat-
 nasya lōkē prādurbhāvō bhavati: tasmād dhi Kauśika bōdhisatvā mahāsatvā
 sadēvamānushyāsūrēṇa lōkēna satataṃ satkarttavya gurukarttavya: mā[na*]-
 yitavya pūjayitavya satataṃ cha sātatyēna rakṣhānuguptiṃ tēshā saṃvidhātavya:
 māma (mām ēva) Kauśika sakarttavya: gurukarttava[!] māna¹⁴yitavya pūja-
 yitavyam manyētā: yō bōdhisatvaṃ mahāsatva satkarttavyaṃ: gurukarttavya
 mānayitavya pūjayitavya [manyatē*]: tasmād dhi Kōśika bōdhisatvō mahā-
 satvō ¹⁵sadēvamānushyāsūrēṇa lōkēna satataṃ satkarttavya gurukarttavya māna-
 yitavya pūjayitavya: satata cha sātatyēna rakṣhānugupti saṃvidhātavya: Yat
 Kōśika a¹⁶ya trisahasramahāsahasrō lōkadhātu paripūrṇō bhavēt śrāvaker vbā
 pratyēkabuddhair vbā tadyathā naṭavana vā ikshuvanaṃ vā śālivana vām tila-
 vana vām ¹⁷tāni yāva jīva kaśchid ēva kulaputrō vā kuladuhitā vā satkuryāt
 gurukuryāt mānayēt pūjayēt sarvabōpakaraṇai yaś chēka prathamachittōtpādika
 bōdhisatvaṃ ma¹⁸hāsatva shaḍbhi pāramitābhir avirahitaṃ saṃkuryāt guru-
 kuryāt mānayēt pūjayēt: idam ēva sat[!] kulaputrō vā kuladuhitā vā bahu-
 taraṃ puṇya prasū[nu*]yāt: Tat kasmā¹⁹d dhētō [Na hi K*]auśika śrāvaka-pra-
 tyēkatyēkabuddham[!] āgamyā bōdhisatvā mahāsatvā lōkē prajñāyatē ēva
 tathāgatā arhata samyaksambuddhā: Bōdhisatvaṃ tu Kauśika ²⁰[mahāsatvaṃ
 āgamyā*] sarvbaśrāvaka-pratyēkabuddhā lōkē prajñāyatē ēvaṃ tathāgatā arhanta
 arhanta[!] samyaksambuddhā itti: Tasmād dhi Kōśika bōdhisatvā mahāsatvā
 sa²¹[dēvamānushyāsūrē*]ṇa lōkēna satataṃ satkarttavya [gurukarttavya: māna-
 yitavya] pūjayitavya: satata cha sātatyēna tēshā rakṣhānuguptiṃ saṃvidhātavya
 iti |

(Ad here has a colophon: Dvitiyaḥ Śakkravarivarttaḥ 25)

Fol. 209, **Ad** II 117b4-119b2, cf. **A** 226.13-227.11.

¹Āha Śāradvatīputra paśchimē kālē paśchimē samayē saddharmasya kshayāt tē bahavō bhavishyanti tatrōttarāyān di²śi bōdhisatvayānikāḥ kulaputrā vā kuladuhitarō vā api tv alpakās tē bhavishyanti ya imām gambhīrā prajñā-³pāramitān śrutvādhimōkshyanty adhimuktva cha likhishyanti lekhaishyanti ēvam udgrahishyanti dhārayishyanta(i) paryāpsya⁴nti vāchayishyanti upadēkshyanti bhāshishyanti yōniśān[!] manassu karishyanti bhāvayishyanti tathatvāya cha pra⁵tipasyantē. Tē cha punari mām gambhīrā prajñāpāramitām śrutvā bhāshyamāṇān nāvaliishyanti na saliyishyam⁶ti nōtgra(tra)sishyanti na santrasishyanti na santrāsam āpsyantē. Tat kasmād dhētōr anubaddhās tēbhiḥ kulaputraiṛ vā kuladuhitṛibhir vā tathāgatā arhanta samyaksambuddhāḥ paripriṣṭāḥ paripraśnitās chēmām ēva gambhī⁷rām prajñāpāramitām āgamyēti. Tat kasmād dhētōḥ Prajñāpāramitāparipūrṇā hi tē kulaputrā vā kuladuhi⁸tarō vā bhavishyanti ēvaṁ dhyānapāramitāparipūrṇā vīryapāramitāparipūrṇāḥ kshāntipāramitāparipūrṇāḥ ¹⁰śīlapāramitāparipūrṇā dānapāramitāparipūrṇā bhavishyanti ēvaṁ ādhyātmasūnyatāparipūrṇā yā¹¹vad abhāvasvabhāvasūnyatāparipūrṇā bhavishyanti ēva smṛityupasthāna[pa*]ripūrṇāḥ pēyālam yāvad ashtādaśāve¹²nikā buddhadharmāparipūrṇās tē kulaputrās cha kuladuhitarō vā bhavi[shyanti Tat kasmād dhētō*]ḥ Kuśalamūl[ōpasta]¹³bdhā baḥujanasthārtham karishyanti sukham chēmām evānuttarām samyaksambōdhim ārabhyē[ti Tat kasmād dhē]tōs Ta[thā hi] Śāra¹⁴dvatīputra mayā tēbhyaḥ sarvākārajñātāpratisamyuktām[!] kathām[!] kathitā Yē-pi[tē Śā]radvatīputra bahūvur a¹⁵tītē dhvani tathāgatā arhanāḥ samyaksambuddhās tair api tēbhyaḥ kulaputrēbhyaḥ kuladuhitṛibhyō vā sarvākārajñātā¹⁶pratisamyuktā [kathā*] kathitā Tēshām jātivyativrittānām api ta ēva samudāchārā bhavishyanti yadutānuttarām ¹⁸samyaksambōdhim ārabhy[ē*]-ti Tē cha punaḥ parēbhyas tām ēva kathām kathayishyanti yadutānuttarām ēva samyaksambōdhim ā¹⁹rabhyēti Tē cha punaḥ kulaputrā vā kuladuhitarō vā sahitāḥ samagrā bhavishyanti anuttarāyām samyaksambō²⁰dhau Na cha tām śakshyati bhētu Mārō vā Mārakāyikā vā dēvā yadutānuttarāyāḥ samyaksambōdhēḥ prāg ēvānyē²¹bhiḥ pāpēchchhēbhiḥ pāpa[sa*]mudāchārēbhiḥ śakyān bhēttum nēdaṁ sthānaṁ vidyatē. Tē cha punaḥ Śāradvatīputra bōdhisatvayāni⁹kāḥ kulaputrāḥ kuladuhitarō vēmām gambhīrām prajñāpāramitām śrutvōdāraṁ prītiprasādapramudyān pratilapsya¹⁰ntē bahujanam vā kuśalēshu dharmēshu pratishṭhāpayishyanti yadutānuttarām samyaksambōdhim ārabhyēti Tēbhiś cha Sā¹¹radvatīputra kulaputrēbhir vā kuladuhitṛibhir vā mama samimukhē vācha[!] bhāshitā Vayaṁ khalu bhadanta bhagavan bahū¹²ni prāṇasātāni bahūni prāṇasahasrāṇi bahūni prāṇasātasahasrāṇi bōdhisatvacharyāyām chara-

The unidentified leaves.

As mentioned above two of the folios bought from Badr-ud-din do not belong to the Ashtādasasāhasrikā. They seem to be numbered 748 and 764, respectively, and the only Prajñāpāramitā where so high numbers would be possible is the Śatasāhasrikā. I have not, however, been able to identify them, and I therefore simply reproduce them in transliteration, without correcting the somewhat corrupt Sanskrit.

Fol. 748 (?)

¹yāhnaśamayē ēvaṃ rātryā purimē yāmē ēvaṃ maddhyamē : ēvaṃ paś-
chimē yāmē Gaṃgānadīvālikāsamā satvā bhumjāpayēt bhumjāpayitvā ²cha tēshā
satvānām suvarṇapītakaduśya suvarṇaduśyaṃ cha dadyu Gaṃgānadīvālikāsamā
chaiva kalpa tishṭhanta ēvaṃ parityajēta na cha jānīyāt kathāṃ ³pariṇāmayi-
tavya : sarvajñatāyā : dānaṃ naivā syād bōdhisatvasya na dānapāramitā Atha
jānīyāt pariṇāmayitum dānapāramitā pra⁴tigrihṇēna bōdhisatvēna ēshō bōdhi-
satvasya sāntikām bahu parityāga Tat kasmād dhētō Tathā hi sa apramēyā
buddhadharmā pratilabdhukāma na cha ⁵pramāṇabaddhēna parityāgēna śakyam
sarvajñatā pratilabdhum sachē sa dānaṃ pramāṇabaddhaḥ syāt [Ya*]taś
chaiva sō dānam apramāṇabaddhaḥ tataś chai⁶va dānapāramitā bhavati. Ēvaṃ
khalv āvusa Pūrṇa bōdhisatvānām pramāṇabuddhōtpādām (bōdhisatvēnāpramā-
ṇabaddham dānaṃ) dātavya : na pramāṇabaddha : ēvantaḥ pari⁷tyaktavya
nātaḥ utvarām parityajāmīti. Ayaṃ bōdhisatvaḥ ētēnōpāyēna mātśaryam pra-
tigrihṇāti. sarvajñatā cha na pratigrihṇāti. Sachēt puna⁸r ēvaṃ chittaṃ
utpādayati. apramēyā dānaṃ dātavyaḥ tāva dāsyāmau yāvad anuttarām
samyaksambōdhiṃ abhisambōddhum samāna nirāmishēṇa dharmadānē⁹na satvānām
anugrahaṃ karishyāmi : sāmprati khalu punaḥ āmishēṇānugrahishyāmaḥ yāvad
bōdhāya charishyāmaḥ anuttarām samyaksambōdhiṃ abhisambōddhum sa¹⁰mānaḥ
nirāmishēṇa dharmadānēna satvānām anugrahaṃ karishyāmaḥ Tadyathāpy āvusa
Pūrṇa purushō rājānaṃ sēvēta : Rājasmāka bhaktadātā sēvatō bha¹¹jataḥ
paryupāsataḥ Tadā rājā tushṭōdāgra āptamanaḥ anēkai śatasahasraiḥ ratnai
abhi¹²chhādayēran Ēvaṃ ēvāvusa Pūrṇa bōdhisatvō-nuttarām samyaksambōdhiṃ
abhi¹³sambōddhukāmaḥ apramēyā satvā : āmishadānēna parigrihṇāti anuttarām
samyaksambōdhiṃ abhisambuddha samānaḥ nirāmishēṇa dharmadānēna ōvadatti
anusāsati a¹⁴pramēya satvā samsāraduḥkṛbhūyō mōchayati. Tadyathāvusa
Pūrṇa bahūni prāṇasātāni bahūmni prāṇasatasahasrāni rāja[u*]traṃ sēvaṃti
bhajanīti paryupāsanti. sa rā¹⁵japutras tēshām purushānā sēvakarānām
sarvēshām pakvabhaktēna saṃgrahaṃ karōti Bhavati sa samayō sō rāja¹⁶putrō rājā
pratishṭhēt rājābhishimchyatē. Sa rājābhishēka¹⁷prāptaḥ yē tē tasya purushā
sēvakarāḥ upakārībhūtā mamaitē bhūmyā charantasya kēlāyitum aham ētēr
mamāyitum Ya nūnam aham ētē yadā(!)rū¹⁸pair bhōgaiḥ pratishṭhāpayēt[!]
svasvaṃnagarē pratishṭhāpayēt kañchi karṇāntēshu pratishṭhāpayēt kēchi paṭṭa-
nēshu pratishṭhāpayēt kēchi nagarē kēchit karbaḍē. ¹⁹kēshānchid grāmavara-
bhōgaḥ dadāti Ēvaṃ ēvāvusa Pūrṇa bōdhisatvō bōdhāya charantaḥ apramēyā
satvā āmishadānēna pratigrihṇi. chīvarapiṇḍapā²⁰taśaryāsanaglānapratyayabhai-
shajyaparishkāraiḥ ēvaṃ khalv āvusa Pūrṇa bōdhisatvaḥ satva āmishadānēnā-
[nu*]grihṇāti. Tadyathāpi sa rājaputras tē ²¹sēvakarā upasthāyakā pakvabhak-
tēnānugrihṇāti khādanīyabhōjaniyaśāyaniyēnā yathāsaṃvidyamānēnā ēvaṃ ēvāvusa
Pūrṇa bōdhi²²satvō bōdhāya charantaḥ satvā āmishadān[ēn*]ānugrihṇāti
chīvarapiṇḍapātaśaryāsanaglānapratyayabhaiśhajyaparishkāraiḥ Ēvaṃ khalv āvusa
Pū-

Fol. 764 (?)

¹vātēna bhaśmīkartum na tv aivā[vai*]vartikasya bōdhisatvasya śakyam
chittaṃ parayādayitum Śakyam khalu puna Śāradvatīputra tē arhanta kshīṇāsrava

shaḍabhiññā Gaṇigānadi²vālikāsamā lōkadhātava udahyamānai ādīptaḥ ēkajvālī-
 bhūtai tat mahād archiskandhaḥ ēkaina mukhavātaina nirvāpayitum na tv ēvā-
 vaivartikasya bōdhi³satvasya śakyaṃ chittam paryādayitum anēnāpī Śāradvatī-
 putra paryāyēṇ[ā]vaivartikasya bōdhisatvasya chittam agram ākhyāyati yāva
 niruttaram ākhyāyati 4Āha āscharyam bhagavām yāvad udāram chittam avaivarti-
 kasya bōdhisatvasya mahāsatsvasya śakyaṃ paryādayitum abhibhavitum vā
 vivartayitum Āha Ēvaṃ ēvaṃ Śāra⁵dvatīputra ēvaṃ ēvaṃ Śāradvatīputra Tat
 kasmād dhētō Na hi Śāradvatīputra buddhā bhagavantā dvayabhāshitān
 advayabhāninā tathāgatā tathā chai⁶va yathā chaiva yathā buddhā bhāshanti.
 Sachēch Chhāradvatīputra yē anantāparyantaiḥ lōkadhātubhi satvā yē chānan-
 tāparyantēshu lōkadhātushu Gaṇ⁷gānadyāḥ tāsū yad vālikā tāvaṃtaḥ anyē
 satvā bhavēyu yāvantaś cha prithivīdhātu yāvantaś chābdhātuḥ yāvantaś cha
 tējavadhātu yāvanta vā⁸yudhātuḥ tāvaṃtaḥ anyē satvā bhavēyuḥ tat kiṃ
 manyasē Śāradvatīputra bahavas tē satvā bhavēyuḥ Āha Bahavō bhagavām
 bahava sugata Ā⁹ha Tē punaḥ Śāradvatīputra sarvasatvā arhantaḥ shaḍabhi-
 jñāḥ bhavēyuḥ ēvaṃrūpayā ṛiddhyā samanvāgatā bhavēyuḥ tadyathāpi nā[ma*]
 Mahāmaud¹⁰galyāyana Ēkamēkaś cha ṛiddhivantā yāvantaḥ tē satvās tāvaṃ-
 taḥ Māra pāpīmata nirminuyāt ēkamēkasya Mārasya pāpīmataḥ yāvantaḥ tē
 sa¹¹tvā tāvaṃtaḥ hastikāyā nirminuyāt tāvanta aśvakāyāḥ tāvanta rathakāyāḥ
 tāvanta patikāyāḥ nirminuyāt ēva yāva Śāradvatipu¹²tra gaṇana yāti arhanta
 ṛiddhimantāḥ ēkamēkaś chābhinirminu[yāt*] Tēshām abhinirmitānām ēkamēka-
 mēkaś chābhinirmitāḥ ēvantābhinirminuyāt tat kiṃ ¹³manyasē Śāradvatīputra
 śakyaṃ ētēshām gaṇanāpi samikhyāpi pravēśanāya [Ā*]ha Naini bhagavām
 Yatra vāsau kulaputrō vā kuladuhitā vā viharēt ta tri¹⁴sahasra mahāsahasram
 lōkadhātum udahyamānam abhinirminuyāt tat kiṃ manyasē Śāradvatīputrāpi
 nu tē satvā mahāṛiddhi darśiyuḥ Āha : Mahē¹⁵ṛddhikā tē bhagavām bhavē-
 yuḥ mahāṛiddhisamanvāgatā bhayēna pratyupasthitā Āha Sachech Chhāradva-
 tīputra yē anantāparyantai lōkadhātubhi¹⁶r Gaṇgānadyāḥ tēshām yāvanta
 vālikāḥ tāvanta kalpā tishṭheyu imē bhayā ghōrā sandarśayataḥ abhavyās tē
 avaivartikasya chittam paryā¹⁷dayitum vā vivartayitum vā Tat kiṃ manyasē
 Śāradvatīputra katamā ṛiddhi balavantatarā syāt yaś cha tēshām apramēyā-
 nām satvānām tēshām cha Mārānām pāpīmatām yaś chā¹⁸vaivartikasya ṛiddhiḥ
 Āha Balavatī ēshā bhagavām ṛiddhiḥ ya avaivartikasya bōdhisatvasya balavān
 ēsha chittaḥ yaḥ avaivartikasya bōdhisatvasya Āha : Tat kiṃ manya¹⁹sē Śārad
 vatīputra ya ēvarūpayā ṛiddhyā ēvarūpēna balēna samanvāgataḥ arhavy(ty)
 asāv agratvaṃ kārāpayitum agratā vā nirdēshṭum Āha Sarvajñachitta
 sthapa²⁰itvā yathāham bhagavadbhāshitasyārthām ājānāmi paryāyēna bōdhisat-
 vachittam agram ākhyāyatē yāva niruttaram ākhyāyatē yaduta-m-avaivartikasya

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